Azagaraya Pillai

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THE

FOURTH CENTENARY OF THE SOCIETY OF JESUS

MEMORIAL VOLUME

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THE FOURTH CENTENARY OF THE SOCIETY OF JESUS

MEMORIAL VOLUME

ST. IGNATIUS, FOUNDER OF THE SOCIETY OF JESUS

THE

FOURTH CENTENARY

OF

THE SOCIETY OF JESUS

MEMORIAL VOLUME

A. M. D. G.

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PREFATORY NOTE

THE various papers included in this slender memorial volume have been severally contributed by Jesuits and laymen on the occasion of the fourth centenary of the official recognition of the Society of Jesus by Pope Paul III. The first three papers were delivered as lectures to the public in St. Joseph's College, Trichinopoly, at the time of the celebrations of the centenary. Both the celebrations and this publication were intended to express the gratitude of members of the Order to the Divine Goodness which has, during four centuries, so abundantly blessed, through adversity no less than through prosperity, the followers of a great leader of men, St. Ignatius of Loyola.

While the essays in general do not claim to be the fruit of original scholarship and were written against time, they may yet in their published form prove to be of interest to the Catholic public in India, a portion of the Lord's vineyard in which the Society has laboured from practically the time of its foundation till now with perhaps more continuity than in any other land. To the De Nobili Press for its prompt despatch in printing this volume, and to all the contributors are due and willingly given the thanks of

The Editor.

March, 1941.

PREFACE

FULL 400 years (1540—1940) have elapsed since Paul III's Apostolic Letter 'Regimini Militantis Ecclesiae' dated 27th Sept. 1540 gave the Church's approval to the Institute and Constitutions of the Society of Jesus.

Esteeming themselves rich enough with this the highest of all blessings, the ten members of those early days sallied forth to gain the world to Christ, "in all things exhibiting themselves as the ministers of God." Obedient even unto death, they laboured and toiled, and for the sake of their Master spared no pains. The world saw them "in stripes, in prisons, in seditions, in labours, in watchings, in fastings, in chastity, in knowledge, in long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned,...by honour and dishonour, by evil report and good report, as deceivers and yet true,...as sorrowful yet always rejoicing, as needy yet enriching many, as having nothing yet possessing all things..."

The following pages will bring out how faithfully Ignatius' sons reproduced this picture of Christ's disciples and workers drawn by St. Paul. Tale of woe will follow tale of joy and triumph in that sublime diorama where for God and His Church the Ignatian band in every country of the earth will show itself 'insignis in servitio Christi Domini Regis', remarkable in the service of Christ our Lord and King.

The attentive reader will be forced to conclude in closing this book that rarely has any body of men been so much hated and so much loved—and that is precisely the mark of Christ, and that is enough for us: that likeness is in our eyes the best testimony we could ever dream of deserving.

Why should such a book as this go out to the Indian public ?

Not certainly for the praises that may accrue to our Order. Pope Pius XII has lovingly taken upon himself that task of praising the Society for her achievements during the last four centuries, and He has done it with that august authority and that paternal affection which every one knows. Nobody can say more nor better.

This book was written in order that truth may prevail, the Church be exalted which has blessed such workers, and God be glorified.

A. BONHOURE, S.J.,
Vice-Provincial,
Madura Vice-Province.

CONTENTS

PAGE

PREFATORY NOTE v

PREFACE vii

H. H. POPE PIUS XII'S LETTER TO R. F. GENERAL I

TO THE JESUITS
by G. K. Chesterton . . . 10

THE SOCIETY OF JESUS: 1540—1940
by J. Steenkiste, S.J. . . . 11

THE PERSONALITY OF ST. IGNATIUS
by J. D'Souza, S.J. . . . 22

THE SECRET OF JESUIT EDUCATION
by T. N. Siqueira, S.J. . . . 32

THE JESUITS AS I SEE THEM
by K. R. Srinivasa Iyengar, M.A., D.Litt. . 41

THE SOCIETY OF JESUS AND DEVOTION TO THE SACRED HEART
by F. Deviah, S.J. . . . 53

OUR LADY AND THE SOCIETY OF JESUS
by T. Srinivasan, M.A. . . . 76

THE SAINTS OF THE SOCIETY OF JESUS
by H. Pinto, S.J. . . . 85

THE TRAINING
by A. Ayraud, S.J. . . . 95

SOME JESUIT AUTHORS
by L. Leguen, S.J. . . . 107

JESUIT THEOLOGIANS AND PHILOSOPHERS
by E. Gathier, S.J. . . . 121

THE JESUIT MISSIONS
by J. Kalathil, S.J. . . . 132

EVANGELICAL WORK
by A. Sauliere, S.J. . . . 139

THE

FOURTH CENTENARY

OF

THE SOCIETY OF JESUS

MEMORIAL VOLUME

HIS HOLINESS POPE PIUS XII

To Our Beloved Son,

Wlodimirus Ledochowski

General of the Society of Jesus, On the Fourth Centenary of the Same Society

PIUS PP. XII

BELOVED SON, HEALTH AND APOSTOLIC BENEDICTION.

YOU are fully aware of the great love and esteem with which We cherish the family of St. Ignatius, which you have been governing for the last twenty-five years with such prudence and devotion. Do not wonder then if on the occasion of the fourth centenary of the year when our predecessor of immortal memory Paul III by the Apostolic Bull *Regimini militantis Ecclesiae* approved and with Apostolic authority duly constituted the Society of Jesus, We desire to take part in your joy and in your centenary celebrations. It is true that this moment of so many adversities and disturbances seems to cast a cloud of sadness over such a joyful event; but this does not prevent this occasion from being a motive of joy for the whole Church, to which during this long period of time your religious order has rendered such numerous and excellent services.

On this day it gives Us joy to recall to memory, even though briefly, these great deeds not only for our mutual consolation but also in order that you, remembering with gratitude the glorious enterprises which in the course of these four centuries divine providence carried into effect by your means and by means of your predecessors, may render continuous thanksgiving to God, and at the same time may with confidence derive therefrom a happy augury of future progress in ever increasing strength for the greater glory of God and the salvation of souls.

The period when your father and legislator appeared in the world was undoubtedly difficult. On the one hand an ardent passion for the ideas and culture of the ancient pagans had so stirred and inflamed the minds of men that very often Christian doctrine was looked down upon or was completely falsified when attempts were made to interpret it according to the lights of human reason. Moreover, many people, and very often even those who were bound to give an example to others, had fallen into grievous laxity and even unhappily into open moral corruption. It is not to be wondered at, then, that the storm of revolt which blew from the North should profoundly shake the very foundations of the Church or that after refusing due obedience to Ecclesiastical authorities and even to the Roman Pontiff himself, many peoples and nations, after cutting themselves off from Catholic unity, should lamentably enter upon the paths of error.

Whilst this profound intellectual and social upheaval was causing great anxiety in the minds of all good people and the number of God's ministers seemed to run short, a new and difficult field of Apostolic work opened to them. In the immense countries of the East and the West great multitudes of indigenous peoples were discovered who had never heard of the truths taught by our Lord Jesus Christ, and were waiting for the gift of Divine Grace.

In those difficult moments a truly marvellous thing occurred: Our Lord Jesus Christ Himself showed that He was determined to preserve His most chaste Spouse pure and free of all the dangers which were threatening her both internally and externally, by communicating to her a vigorous spiritual fecundity. As if a new spring was appearing over the garden of the Church, beautiful flowers of holiness were seen to bud, open and give out a most beautiful perfume. Men and women of extraordinary Christian virtue raised an impassable barrier to the avalanche of heresy and sin, dedicated themselves entirely to the propagation of the Catholic Faith, and, directing the light of their preaching to the peoples that were falling away, with the profound doctrine of their writings and especially with the great example of their holiness, snatched them from error and happily brought them back to the right path.

Every one knows how in the number of these saints, all differing in brightness as one star differs from the other, Ignatius of Loyola occupies a glorious position, and that in the carrying out of that work the Society founded by him took a very great part. Deservedly, to use the words of our immediate predecessor of happy memory, "does history testify what great relief was suddenly brought to the Catholic world comforted by Ignatius and his very opportune help. It would not be easy for Us daily to recall the various enterprises undertaken for the glory of God by the Society of Jesus under the initiative and direction of Ignatius. It was then that his tireless companions were seen victoriously repressing the contumacy of heretics, working everywhere for the reform of morals, restoring the decadent discipline of the clergy, and guiding many to the heights of Christian perfection. They consecrated themselves in large numbers to the task of educating and instructing young people in piety, letters and science with the purpose of preparing a new and truly Christian generation. Others finally worked effectively with these new conquests in the conversion of infidels and extended the kingdom of Jesus Christ."

We may say, then, that as for other needs God raised other saints, to the new errors of that time God opposed Ignatius and the company founded by him ; and We may add that in the course of these four centuries very numerous sons of your father and legislator have with invincible strength resisted the attacks of new errors, have rendered valuable help to the Church in the difficulties that arose, and produced very abundant fruits of all kinds.

IGNATIAN ASCETICISM

It is precisely these abundant fruits of salvation which, while rejoicing with you, We wish here to recall summarily. In the first place We are pleased to give the greatest praise to Ignatian asceticism. In the direction and formation of souls its principal intent is to make Christ all in all, and consequently order everything to the greater glory of God as its supreme end. This ascetical system is proposed not only to your religious but also to all those who, having their eternal salvation at heart, use spiritual exercises according to the directions of

the golden little book written by Ignatius, a book which our predecessor of immortal memory Benedict XIV in his Apostolic letter *Quantum Secessus* called " truly admirable." In truth, men, distracted by the business of this life, did not care for eternal salvation, men, miserably seduced by the attractions of pleasures and passions, had fallen deep into vice: but all these, when finally they went into spiritual retreat, even for a short time, and raised their thoughts from this world to fix them on heavenly truths, succeeded in putting their consciences in order and freeing themselves of the weight of their sins by means of the pardon so earnestly implored, and found again the new calm of grace and peace. When free from external cares we are able to give ourselves to the study of heavenly wisdom in spiritual retirement, in which we feel the joy of being absorbed in holy meditations and eternal sweetness in absolute freedom from earthly solicitude, we easily experience how true those words are that it is of no use for man " to gain the whole world if he loses his own soul " ; then it becomes clear that anything which takes us away from eternal happiness or does not lead us to its acquisition, " is all vanity and affliction of spirit."

WORK OF RETREATS

With reason, then, could our immediate predecessor Pius XI in his Encyclical *Mens Nostra* affirm that " in the spiritual exercises is found a special pledge of eternal salvation " ; and because the method proposed by Ignatius of Loyola for this purpose was so excellent, our predecessor, at the instance of many Bishops, by his Apostolic letter *Summorum Pontificum* constituted and proclaimed the same Ignatius heavenly patron of all spiritual exercises. Let then the members of the Ignatian family have great esteem for these exercises and in due time let them consecrate themselves to them with great courage and diligence, since they must consider these exercises as the cradle of their Order. For, according to a pious tradition, it was when, in the cave of Manresa far from the communication of men and the noises of the world, their legislator and father was living a contemplative life praying and meditating, that the Society of Jesus for the first time flashed before his spirit under the form of a sacred army.

Let the members of the Society not only exercise themselves with great care in this school of spiritual life to obtain the perfection which they require themselves but let them train themselves also as far as possible, as indeed they are doing, in order that the retreat houses opened everywhere for the good of those who wish to profit by them, may be frequented in pious retirement by large numbers both of the clergy and of the laity of all social classes.

DOCTRINE

We have still another motive for which, now that opportunity offers itself, We wish to congratulate you and exhort you with fatherly love.

We know that your Society from its origin, by means of the Apostolic sowing of the divine word, dedicated itself and with all its strength to the defence of the genuine integrity of the Catholic Faith against all sophisms and errors, to the vindication of the Holy Rights of the Church and of the Roman Pontiffs and to the propagation of the Christian religion in the whole world. Whoever, even though briefly, studies your annals, will find in every one of these fields of activity great abundance of enterprises worthy of being written in golden letters not only in the chronicles of your order but also in those of the Catholic Church itself.

There occur to our mind the names of saints like Peter Canisius and Robert Bellarmine, both declared Doctors of the Church by our immeditate predecessor, who with their eloquence and writings so full of wisdom, refuted the enemies of Catholic doctrine and shed abundant light on the truth of the same Catholic doctrine in books of great value. We recall also the names of those who, like John Francis Regis and Francis de Geronimo, with ardent zeal and tireless efforts, either brought to the fold of Christ an almost infinite number of souls instructed by them in the Christian law and regenerated by them in the Baptismal waters, or brought them back to a life more in accordance with the Catholic Faith. We mention finally the names of those who like Francis Borgia and Joseph Pignatelli, while governing your religious family, were untiring in rearing, educating, directing and inflaming in the fire of divine love such brave workers of the Gospel.

To far away peoples (peoples whom the great heart of Ignatius embraced in his Apostolic zeal in the first draft of his new order) from the very beginning of the Society by command of Paul III, our predecessor, the thought of that glorious son of Ignatius, Francis Xavier, turned in order to bring them under the sweet yoke of Christ; Francis Xavier whom the Supreme Pontiffs, our predecessors, have proclaimed the Apostle of the Indies and Patron of all the Missions, and whom in an unbroken line so many preachers of the Gospel of your Society have followed, and even to-day follow, consecrating themselves everywhere with zeal to the Apostolic work of the missions. Nor were you deprived of numerous armies of martyrs who, after the completion of glorious enterprises for the spread and defence of religion, for their faith in Jesus Christ generously shed their blood in almost all the countries of the world.

Therefore, the enemies of our divine Redeemer and of the Church have with hatred and with particular rancour persecuted your Society; but this is not a dishonour for you; on the contrary it is the greatest praise. Whoever with unswerving fidelity and tireless love follows Christ Our Lord must in one way or another bring upon himself the execration of whatever is evil among men. Our Saviour Himself foretold this to His Apostles: "You will be hated by everybody for my name's sake." "If you had been of the world, the world would love its own; but because you are not of the world, but I have chosen you from the world, therefore the world hates you. Therefore whatever be the kind of presecution, calumny and opposition, you must not lose heart, remembering those words: "Blessed are they that suffer persecution for justice sake, for theirs is the kingdom of heaven;" you must persevere with ever increasing ardour in the holy enterprises full of joy like the apostles "because you have been found worthy to suffer insults for the name of Jesus."

EDUCATION

We do not wish here to pass in silence the special merits with which in the course of these four centuries your Society has enriched itself in the right and wise education of Youth. You know clearly the

great importance of this ministry and you know that the future not only of the State but also of the Church depends greatly on the conditions and the education given in the Schools: since in civil and religious life men ususally behave according to the education they have received. We give you due praise for the innumerable establishments of education which you have opened for the study of letters and sciences, where tender and malleable youths come out so formed and cultivated both in erudition and virtue that they embody the ideal of Christian life and give the fairest hopes for the future. To these youths with praiseworthy wisdom you show and propose as models to be imitated the examples of saintly youths, who, like Aloysius Gonzaga, John Berchmans and Stanislaus Kostka, preserved clean and unspotted the lily of their purity, surrounding it as a protection with the thorns of penance.

But you attend not only to the education of tender youths. As your legislator and father, foreseeing the needs of future times, had established in the Constitutions, you have founded in many places institutions of higher studies and Universities. In these you not only prepare the clergy, the future hope of the Church, in holiness and science (as in truth you so excellently do in this city of Rome, almost under Our very eyes in the Pontifical Gregorian University and other institutions affiliated to it); but you also prepare with all diligence citizens of all classes for the fulfilment of their future careers in their private and public life. This education is greatly fostered by those schools of piety and Christian Apostleship known under the name of Sodalities of Our Lady which as a select auxiliary army always ready to obey the orders of the Church of Christ, forms a peaceful army under the standard of our Blessed Lady. Continue, then, to promote these holy works with your accustomed ardour and persuade yourselves that all the efforts employed in this, though they are great already, must be greater still. For as long as there are countries where young people have to frequent schools and institutions where falsehood under the appearance of truth ensnares their souls and the plague of impiety sadly ruins their morals, we must endeavour with all our strength so that there should be wanting nowhere institutions of safe education and study where students may receive the teaching of solid erudition together with that of Christian virtue.

Nor must you ever desist from promoting the other works of religion, charity and piety. Your predecessors left you excellent examples of all kinds. Faithfully follow with firm will in their footsteps and let their virtue and holiness of life stimulate you to promote and bring to conclusion even greater enterprises.

The times in which we live certainly demand, even in the spiritual field, initiative, works, and defences of a new kind with which we may at the proper time come to meet the newer and ever greater needs of our days. Ardent and diligent as you are in working, you must not neglect these new forms but you must try and see that modern inventions serve worthily and efficaciously for the consolidation of the kingdom of Christ within and for its expansion without.

Take care, then, that your institute, so dear to Us and you, may always remain the same; always the same mode of government which sustains it, the same spirit which vivifies it, and finally the same unconditional veneration and will of absolute obedience which keeps you so tenaciously and resolutely bound to this Apostolic See. In this, however, you do not need our exhortations, since on the one hand our predecessor of happy memory, Pius XI in his letter *Paterna Caritas,* already wished that the Society of Jesus should remain unchanged and intact confirming it again with his authority; and on the other hand it is one of the charateristics of your religious order received as an heirloom from your predecessors to preserve with all diligence unchanged and immutable the laws and spirit of your institute and to procure more and more its own perfection.

And in order, beloved son, that all which We say in this letter, more in your praise than to urge you on, may every day be better fulfilled, We insistently ask God to give you His divine help. May not only your legislator and father, who rejoices with his children, but also the innumerable multitude of holy religious who so greatly adorned the Ignatian family with their virtue and prudence, may they all assist you from heaven especially in these festive commemorations. May they obtain for you from the most Sacred Heart of Jesus great abundance of divine grace and abundant fruits of holiness and apostleship, from the Sacred

Heart whose devotion you try with such laudable zeal to spread among all social classes, especially through the Apostleship of Prayer.

In order that We may help to increase these fruits of sanctity by dispensing some of the riches from the treasury of the Church, We grant with all Our heart that on the 27th of the coming month of September (on which day the centenary commemoration is celebrated) or on any day which the Superiors of your Religious family may prefer to celebrate those same festivities, every one of the members of your order and all the faithful who having duly confessed and received the Holy Eucharist shall visit any church of the Society of Jesus or any church entrusted to its care, and there shall pray according to Our intentions, shall gain a plenary indulgence of all their sins.

Meanwhile as a token of heavenly favours and a proof of Our paternal benevolence, to you, beloved son, and to all the members of the Society of Jesus and to all their pupils, with all our heart we give the Apostolic blessing.

Given in Rome near St. Peter's on the sixth day of July, on the Octave of the Holy Apostles, Peter and Paul, in the year 1940, the second of Our Pontificate.

PIUS PP. XII.

*To the Jesuits**

by G. K. CHESTERTON

Flower-wreathed with all unfading calumnies,
Scarlet and splendid with eternal slander,
How should you hope, where'er the world you wander,
To lose the long laudation of its lies ?

The yellow gods of sunrise saw arise
Your titles, towers that housed the moons and suns ;
The red sons of the sunset, not with guns
But with guitars, you ambushed for surprise.

You bade the Red man rise like the Red Clay
Of God's great Adam in his human right,
Till trailed the snake of Trade, our own time's blight,
And man lost Paradise in Paraguay.

You, when wild sects tortured and mocked each other,
Saw truth in the wild tribes that tortured you ;
Slurred for not slurring all who slurred or slew,
Blamed that your murderer was too much your brother.

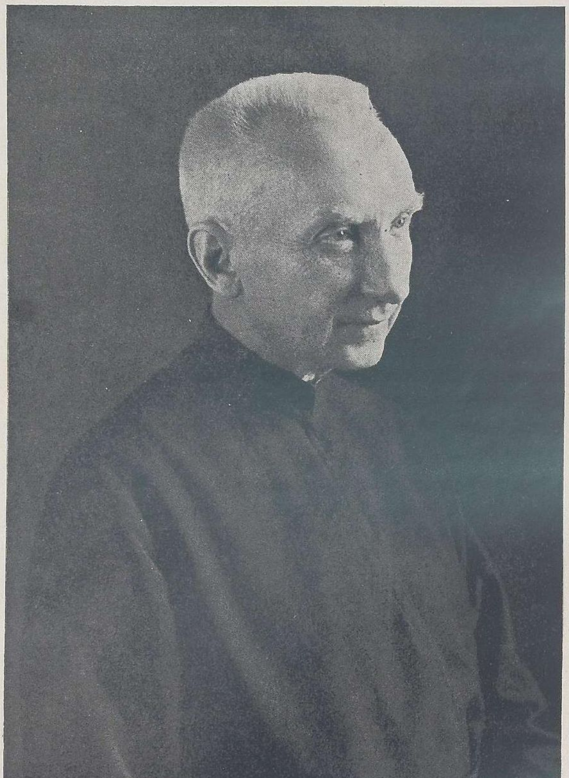
You hailed before its dawn Democracy
Which in its death bays you with demagogues ;
You dared strong Kings that hunted you with dogs,
To hide some hunted king in trench or tree.

When Calvin's Christ made Antichrist had caught
Even the elect and all men's hearts were hardened,
You were called profligates because you pardoned,
And tools of ignorance because you taught.

All that warped world your charity could heal,
And the world's charity was not for you ;
How should you hope deliverance in things new
In this last chance twist of the world's wheel ?

One, while that wheel as a vast top is twirled
With every age, realm, riot, pomp or pact,
Thrown down in thunder like a cataract,
Said : 'Fear not ; I have overcome the world.'

* This unfinished poem, which was found on Chesterton's desk after his death, is doubly pathetic because it was meant to console the Jesuits of Spain in August 1936. The manuscript is now with the Jesuits of Campion Hall, Oxford, who gratefully treasure it as a keepsake from a valued friend.



Very Reverend Father W. LEDOCHOWSKI,
26th General of the Society of Jesus

The Society of Jesus: 1540-1940

by J. STEENKISTE, S.J.

BY a curious coincidence, the first and fourth centenaries of the foundation of the Order fell in war time. The year 1640 lies within the Thirty Years' War (1618—1648), and the present European conflict prevented celebrations on a scale commensurate with the event of the fourth centenary. In 1740, the death of the Emperor Charles VI was the signal for the war of the Austrian succession, and the year 1840, though within the Thirty Years' Peace which followed Waterloo, belongs to a period of internal European unrest—the aftermath of the Revolution of 1789.

Of all the four centenaries, only the first was the occasion of public rejoicings of exuberant dimensions, at least in Spain and in Rome. Pope Urban VIII asked to associate himself with the festivities by assisting with his Pontifical Court at the solemn thanksgiving service held in the Roman Jesuit Church of the *Gesu*, and as an appropriate conclusion of the first century of its existence granted a jubilee to the whole society.

There was, no doubt, good reason for rejoicing. The small band gathered together by St. Ignatius at Montmartre has grown into a giant body; the Order had, by 1640, 36 provinces and vice-provinces, 521 colleges, 280 residences and mission stations, and 26 professed houses; it numbered 16,000 members scattered over nearly the whole world—Europe, America, Africa, India, China, and Japan. Father Mutius Vitelleschi, then at the head of the Society, warned his men, in his centenary message, not to congratulate themselves overmuch upon their numbers and the extent of their diffusion. What matters most, he insisted, is not to take an exact census of our strength, but to examine how proficient we are in virtue, what zeal we have for our salvation and that of others, whether we always give good example, and how devoted we are to the glory of God and faithful in observing our constitutions and holy rules.

The second centenary, in 1740, was a more quiet affair. Fr. Francis Retz requested his subjects to betake themselves to prayer in silence and

modesty, and to avoid not only noisy display but all demonstrations of a festive character. During his Generalate, there were 22,589 members on the registers; the colleges had increased to 669 and the seminaries to 176.

By the middle of the 18th century, in several ways the dreariest century in modern European history, could be clearly discerned those destructive forces which were to make a combined assault on the Church. "The suppression of the Society was only an incident in the fight" (Campbell, p. 421); the blow fell in 1773, when the Spanish Ambassador tore from the hands of the unhappy Pontiff, Clement XIV, the Brief dissolving the Society (Campbell, p. 545). Just before its suppression the Order had about 23,000 members (Ibid., p. 424). Its General at the time was Fr. Lorenzo Ricci, the eighteenth in the line. The destruction, however, was not complete. Frederick the Great of Prussia and Catherine II of Russia refused to allow the Brief to be read and applied in their dominions. They insisted on having what Jesuits they could to educate their youth. Frederick II wrote to his envoy in Rome: "I have found no better priests than they under every aspect." And to the famous d'Alembert who advised him to get rid of them he replied: "You need not be alarmed for my safety. I have nothing to fear from the Jesuits; they can teach the youth of the country, and they are better able to do that than any one else."

The third centenary, 1840, a few years after the restoration of the Society of Pope Pius VII (Aug. 7, 1814), happened to fall in a period of unrest and uncertainty. Since the French Revolution, Europe had been rent by revolution and war. Fr. Roothaan (1829-1853) would have no outward show, but only domestic celebrations with, as their object, spiritual renovation.

The present centenary compels us, as loyal members of an Institute to which we owe so much, to do something to show our gratitude to God for many favours received. Since the war does not affect us so directly as it does many of our fellow Jesuits, it is fitting to recall to our minds the history—in brief—of a Society that has been permitted by Providence to live and work in India, away from the strife to which the Order has

been subjected in other lands. Our rejoicings must be somewhat subdued, considering the fate of so many of our brethren in war-ridden regions. It will not be taken amiss, however, if we review here in cursory fashion the deeds of many valiant predecessors to whom no sincere religious man would grudge, unless he blinds himself to evidence, the praise of earnest, whole-hearted devotion in the service of God. If we felt inclined to swing the *censer* too liberally to our own faces, there are plenty of *censors* of the Jesuits who are only too ready to save us from undue elation and bring upon us a mood of sober restraint.

Though the Society of Jesus was, from the beginning, a religious Order in the strict sense of the term, St. Ignatius was, in a sense, an innovator. There was to be for his followers no office in choir, no special distinctive dress, no regular set of penances. His was essentially an active Order, with prayer, however, and a deep spiritual life as background and sustaining force. Nay more, the interior life was the main thing, from which force had to flow to the exterior. Work was secondary, yet not a mere accessory.

The new Order came at a time when there was need for a departure from older forms. Not that these were obsolete or unnecessary for the full life of the Church, but that the new era in the history of mankind demanded something else, over and above what already existed. Europe was undergoing a vast transformation. The Middle Ages, compared to our modern period, were a period of stability. The very land economy on which social and political life was based contributed not a little to that permanence. Guild activity and trade were mainly local. The monastic life was in harmony with the whole system and satisfied the aspirations of souls in search of perfection. A vow of stability bound some men living in religion to stay in the same house till death.

With the Renaissance, the epoch-making maritime discoveries, the invention of printing, a spirit of restlessness and adventure spread over Europe. The Order founded by Ignatius of Loyola was, in a way, an offer to supply new exigencies. Its universality suited the spirit of the modern age. St. Ignatius, as Christopher Hollis notes, took the world for his parish. Hence the taunt that the Jesuits were " ubiquitous poly-

pragmatists". Mobility was another of its characteristics. The Jesuits, so to say, made the vow of instability: "It is our vocation to travel to various places..." But to secure efficiency and prevent dispersion of effort, unity of direction and concentration on essentials were of vital importance. Thus arose a fair amount of vigorous centralization, and since men of intense activity have little leisure to spare for certain minor graces, poetry and art do not find a place of honour in their time-table. Plato had no room in his *Republic* for light poetry, and poets are not of prime importance in the Ignatian scheme. One can understand the passing fit of vexation of a Gerard Manley Hopkins—his poem, "The Wreck of the Deutschland," was rejected by a leading Jesuit periodical—who once, it is said, exclaimed: "The Society is an institution for discouragement." He was an excellent religious, however, and may be forgiven a poet's licence uttered in a mood of depression.

In conformity with this ideal of action, St. Ignatius wanted the followers under his standard to be free from honours, dignities, and offices which prevent their despatch at a moment's notice to the ends of the world. Yet he made provision for those who would prefer the contemplative ideal, and allowed them to become Carthusians, if they chose. There has been no rush, as far as one can see, to the seclusion of Carthusian monasteries.

It would be a mistake, however, to interpret these characteristics—unity of direction, close control of central authority, discipline in some ways almost military, removal of hindrances in the pursuit of objectives—as ends in themselves or, as critics like to express it, means for the glorification of the Order itself. Their only aim is "Ad Majorem Dei Gloriam", the greater glory of God, and as a manifest corollary, the greater good of souls. And modern writers not of the household of the Faith, like Fülop-Miller, admit that the Jesuits are sincere and earnest according to their lights. The expression, though well meant, is slightly condescending. But one must make allowance, and to return the compliment, agree that they speak according to the light of their own spiritual candle, however feeble and flickering its radiance may be.

The novelty of the recently approved Institute caused surprise and opposition from the start. Melchior Cano, a theologian of distinction,

nursed a particular aversion to it on its appearance. He called the little group "forerunners of Antichrist." The General of his Order reproved him for opposing a body of men recognized by the Pope and already known for their excellent virtues. Melchior Cano did not change his opinion. He has had a goodly array of followers down the centuries. The Paris *Parlement* proved a relentless adversary of the Society of Jesus till the end of the *Parlement's* stormy career in the 18th century. The use of the name of Jesus gave offence to the pious ears of this august judicial body. Henry IV, King of France, gave them a piece of his commonsense mind when he told the objectors: "I cannot see why we should worry about it. Some of my officers are Knights of the Holy Ghost; there is an Order of the Holy Trinity in the Church; and in Paris we have a Congregation of nuns who call themselves God's Daughters. Why then should we object to 'Company of Jesus'?" Later, the same *Parlement* accused them of inculcating every crime in the calendar of sins, including parricide, homicide, suicide and regicide.

Those who wish to enlarge their knowledge of the wickedness of the Jesuits may consult with profit the voluminous Oxford Dictionary. Only in connecxion with Jesuit bark has their name any but a sinister significance. Charles Kingsley in *Westward Ho* describes them as given to cannibalism, and Father Persons did, according to him, a thing unheard-of in the annals of ecclesiastical history—he gave himself absolution for his crimes. Mr. Wells in a recent novel, *All Aboard for Ararat*, pays them a rather dubious compliment: "A good Jesuit fears neither God nor devil, but he serves the Church." Presumably, serving the Church has nothing to do with fearing God. The *Encyclopædia Brittannica* devotes a long article to the Jesuits—on the whole a polite invective from beginning to end. In striking contrast, *Chambers' Encyclopædia* is scrupulously fair; its article on the same subject is one to which no exception can be taken. The American *New International Encyclopædia* devotes an article to the Jesuits on a fuller scale, showing complete knowledge of the subject, and its bibliography enumerates modern Jesuit authorities. Indeed, it is an elementary rule of scholarship to proceed in this way. Even a criminal in modern law is allowed counsel for defence.

To come to a few salient facts in the three periods into which the history of the Order can be divided. There is first what may be called the golden age extending over about a century and a half. It is indeed remarkable that out of the 24 cannoized saints of the Society, of whom 13 were missionaries, 23 belong to this period. St. Francis de Geronimo, who is the one exception, died in 1712. To the same period belong the great writers, Bellarmine and Canisius, Doctors of the Church, Suarez, de Lugo, Toletus, Petau, Maldonatus, Lessius, the great Portuguese missionary, prose writer, and orator, Antonio Vieyra, and the rival of Bossuet in pulpit eloquence, Bourdaloue. We are obligingly informed by a work already quoted that, apart from Ignatius of Loyola and Francis Xavier, there are no outstanding men among the Jesuits : they have no Aquinas, no Anselm, no Bacon, no Richelieu. Respectable mediocrity is the badge of the whole tribe. It might be argued that Suarez is no mean figure—even as regards such mundane matters as democracy and international law. The great jurist Grotius borrowed from him and other eminent Spanish theologians like the Dominican Francis Vittoria, and he gracefully acknowledged his indebtedness to Spain. Denis Petau, the French Jesuit, according to the critics who blame the Society for its barrenness, "their boldest and most original thinker, is now, by inspiring Cardinal Newman's *Essay on the Development of Christian Doctrine,* producing a permanent influence over the current of human thought." While we are on this subject, it will not be irrelevant to ask why Nordic Europe throughout fifteen centuries has not produced one thinker of the stature of Plato, Aristotle, Augustine of Hippo, and Aquinas—the four philosophical and theological bulwarks of Europe. Who will pretend that the Nordic Hegel, the prophet of idealism and of Prussian statolatry, can hold a candle to any of them in *constructive* power and influence ? Has some evil genius also scooped out the will and personality of the chosen race ?

With this first period is associated the work of the Counter-Reformation in which the members of the Jesuit Order had a share. If we are to believe Macaulay—as far as we know his mind from his essay on Ranke's *History of the Popes*—the Society of Jesus was, to use the comment of Christopher Hollis, "a very heroic and cunning body for

the combating of Protestantism by the energy of its propaganda." The notion, a not uncommon one, is that the Order was primarily designed to stem the tide of the rising religious revolution.

This view, according to Christopher Hollis and other writers like Archbishop Goodier, is unsupported by facts. It may be that, by the force of circumstances, the Jesuits actually were "the spear-head of the Counter-Reformation." But the combat with Protestantism was neither the original purpose nor was it ever the main work of the Society. It was only ten years after the death of its founder, with the appearance of Canisius on the scene, that the Counter-Reformation began. When St. Ignatius disposed of his first companions, he sent one, the greatest of them, to India, and the others to Catholic countries. Nor were the Jesuits alone in the task of the Counter-Reformation. St. Philip Neri and his Oratory, the great Archbishop of Milan, St. Charles Borromeo and his Oblates, the Theatines of St. Cajetan, the Capuchin Reform, the Barnabites under St. Antonio Maria Zaccaria, also contributed enormously to the success of the movement. The Council of Trent[1] and St. Pius V likewise had an influence which can hardly be overestimated.

To exalt the Society's success in the undertaking implies, in some minds, the idea that the Church of Rome was saved only by the Jesuits, and this praise was extended to show that Protestants were bound to persecute the Jesuits as their natural enemies. There is the further danger, in this opinion about the relation between the Society and the Counter-Reformation, that, since this movement is over, there is no reason why the Order should keep those distinctive features which, however justifiable in a crisis, must lose, the crisis over, their justification and purpose.

As the result of the combined effort of all true Catholic reformers, not only were Poland, Hungary, and part of Germany rescued from Protestantism, but a new life throbbed through the Church. The exercises of St. Ignatius in no small measure helped towards the internal renewal so necessary in those days of general relaxation.

[1] The Jesuit Laynez was a leading theologian at Trent, but it would be an exaggeration to compare him to Athanasius.

The next period in the history of the Society—the years that preceded its suppression—were no doubt less spectacular. In the struggle with the insidious heresy of Jansenism the laurels seem to go to the author of the *Provincial Letters* and the dour ascetics of Port Royal. Pascal's attack was damaging, not because he was right, but rather on account of his great name and the style of his denunciation of the supposed lax moral theology of the Jesuits. Hilaire Belloc, in *Studies* (1920), has submitted those *Letters* to a rigorous analysis and has torn to shreds the contention of the enemies of the Society. The struggle went on after Pascal suddenly ceased writing his envenomed epistles—a credit to his penmanship but not to his accuracy, scholarship, or regard for and sifting of evidence. It is the fashion to take sides with the grave, austere Jansenists and to belittle their opponents, as if the dismal, repellent Jansenist creed had special titles to praise, if not to adoption in practice. The harm done to Europe by this specious form of unorthodoxy was incalculable. The pious Jansenists did not hesitate to ally themselves with the hordes of impiety and atheism to bring the Order they hated to extinction. With the weak connivance of the degenerate Bourbons and their "enlightened ministers," they succeeded. After their expulsion from Portugal and Spain, and their suppression in France, the Jesuits were finally decreed out of existence as a religious body by Pope Clement XIV, in 1773. The Pope acted in the hope of securing peace for the Church. But the enemies of the Order, having destroyed the vanguard, had further designs against the Church herself. The suppression was but the first act in the drama, the initial battle preparatory to a general onslaught.

The French Revolution may have seemed the fulfilment of this strategic plan of the anti-religious campaign. The Revolution, in spite of its determined will to destroy the Catholic Faith, egregiously failed in the attempt. It succeeded, nevertheless, in sealing the fate of the Bourbons who, in spite of restorations here and there, have finally been dismissed from every one of the thrones they once proudly occupied.

But the Jesuits returned. After the tomb, the resurrection. On August 7, 1814, they were once again officially recognized by Pope Pius VII. They are now more numerous than ever. At the time of

the suppression, the Order numbered about 23,000 subjects. In 1940, there were 26,309 Jesuits, with 50 Provinces and Vice-Provinces, and 1,531 residences. There are 3,785 Jesuit missionaries distributed in 54 Missions. The Jesuits employed in education are 3,500. They conduct 15 Universities and 241 schools of college and secondary grade with 140,000 pupils.; 15 Universities and University Colleges in the missions with 9,000 students, and 169 secondary schools with more than 50,000 pupils. Fordham, New York, is the largest Jesuit University with its 10,000 alumni. The Apostolate of the Press is particularly active among the members of the new Society. In the Catholic Press Exhibition held in Rome in 1936-37, there were 1,112 magazines edited by the Jesuits, 26 of which were generally cultural and 152 connected with higher studies and research. This impressive record is a sign that the Order has not lost its original vitality, any more than it has lost its former characteristics. The new Society has exactly the same Constitutions as the old, with the full approval of the Holy See. The period of restoration has been marked by unrest and revolution and war in Europe—the legacy of Rousseau and the Revolution. Repeated expulsions and ostracism, now in this, now in that country, have hampered work. Yet the social question, the main problem of this period, has not escaped the attention of the risen Order. There is a vast field open to it in this direction, and much remains to be done. The story of how it will be done pertains to the future, and this paper only deals with a few data of the past.

This fourth centenary has not been widely featured in the press. The war, it is but natural, is holding the stage. The event, however, was not passed over altogether. In *The Tablet* (Sept. 14, 1940) it was suggested that, owing to the Society's share in the training of the clergy, "modern Catholicism is on the whole, consciously or unconsciously, more Jesuit in its outlook and practical ideals than anything else." A second article (Sept. 21) noted that together with its influence upon the clergy, there was the influence exercised through Orders of women devoted to education and drawing their inspiration from the Society and its Constitutions. The article ended thus: "It must be allowed that in a quiet, persistent, scarcely noticed fashion, the ideals and methods and

spirit of St. Ignatius are to some extent the ideals and methods and spirit of the overwhelming mass of Catholics in the Church of to-day."

Father McNabb, the distinguished English Dominican, also paid a generous and handsome tribute of praise to the Jesuits, whom he calls "God's handy men." He recalls a prophecy he heard as a novice in the Order of St. Dominic that, towards the end of the world, the sons of Dominic and the sons of St. Ignatius would coalesce into one body. There are no signs, as yet, of the day of doom, but one never knows.

According to an Anglican Journal, *The Guardian*, "Anglicanism would be Calvinism—a contingency presumably too dreadful to contemplate—but for the Counter-Reformation, the work of the Jesuits." This puts the Order in a new light, as the saviour of Anglicanism. We may well wonder what Blessed Campion would think of it. A compliment, however, was intended, and the good intention deserves recognition.[1]

Finally, the *Thunderer* also has a good word, *quantum mutatus* (how changed are the times, and *The Times*), for the Society on this occasion of the centenary. The short leader devoted to the Jesuits (September 27, 1940) bears the significant title "A. M. D. G." It is flattering, too flattering in fact, to learn from this powerful daily that to the Society belongs "the chief human credit for the survival of the Roman Catholic Church into the modern world." There is perhaps a touch of irony in the statement that what *The Times* considers the Jesuit virtues *par excellence*—discipline, specialized training, absolute obedience, and unquestioning devotion to a system of doctrines held in common—are the core of the system on which Fascist, Nazi, and Falangist organizations have been constructed. *The Times* dexterously corrects the impression this remark conveys, by adding that "the dedication—Ad Majorem Dei Gloriam—makes all the difference."[2]

The leader concludes with the observation that to-day, in their fight against a new and anti-Christian paganism, Englishmen, without

[1] To be fair, it must be said that the same Journal also speaks highly of other aspects of Jesuit work.

[2] As *The New Review* (March 1941) pointedly notes, the difference, *pace The Times*, is not merely in "the dedication."

compromising any distinction of creed, "may salute the memory of St. Ignatius Loyola, the first paladin of this spiritual chivalry, of St. Francis Xavier, the greatest missionary since St. Paul, and of all his fellow-soldiers who for 400 years have fought what they believed to be the battle of the Lord." Finally, "As a fighting Order the Jesuits have always made enemies; indeed the Society will no doubt feel itself decadent if the day ever comes when it ceases to be hated as passionately as it is admired."

It only remains for us to say after this that we Jesuits, on this celebration day, have to remind ourselves that we have to live, not upon our reputation, but up to our reputation, not for the sake of earthly renown, but A. M. D. G.

The

Personality of St. Ignatius

by J. D'SOUZA, S.J.

THOSE who are acquainted even slightly with the organization and history of the Catholic Church, know the existence of the great religious orders, of their special position, and the nature of their activity within the Church. The Benedictine, the Augustinian, the Dominican, and the Franciscan Orders have an important place in the history of Europe. These Orders take their names from the great and holy men who founded them, and the monks themselves are called Benedictines or Augustinians or Dominicans or Franciscans. But the Society of Jesus, also known as the Jesuit Order, does not conform to this custom. Its founder, St. Ignatius Loyola, did not wish his children to be called after him. He gave them their actual name for a reason which I shall try to explain later. But if we are to judge by the training the Jesuits are given, there would be every justification for calling them Ignatians. No religious order receives the stamp of the character and personality of the founder so completely as they do. This is due to the importance of "The Spiritual Exercises" in the life of a Jesuit. This is a book of meditations and spiritual directions which is used during that period of silence and prayer which we call a retreat. A Jesuit has to make a thirty days' retreat twice in his religious life, at the beginning and at the end of his training; and an eight days' retreat every year unless he is prevented by ill health. Now this little book is a faithful reflection of St. Ignatius' most intimate thoughts and experiences during the period of his "conversion," that is, his change from a worldly life to a life of intense piety and moral perfection. Those who make the Spiritual Exercises pass through the crucible through which Ignatius passed. They are tempered by the fire that softened and moulded him into the saint that he became. Hence the importance of the knowledge of the character and personality of St. Ignatius for those who wish to understand the spirit and activities of the Society.

Unfortunately a fair knowledge of that personality is not easy for those who imbibe their ideas of European history from English historians.

The Society of Jesus came into existence in the stormy days of the Reformation. It took a leading part in the movement of internal reform in the Church and in the organization of Catholic forces in the defence and attack against Protestantism. Its success in arresting the progress of Protestantism and in reconverting large numbers of those who had fallen away in many countries—in France, in Germany, in Austria, in Bohemia, Moravia, and Transylvania was astonishing. Now this prominence in the great struggle and the success of their efforts led to such bitter opposition and such persistent accusations of unscrupulousness, avarice, ambition, systematic treachery and disloyalty as has fallen to the lot of no religious order in the Church. English Protestantism shared to the full this passionate animosity against the Order. 'Jesuit' and 'Jesuitical' became terms of abuse which were supposed to need no explanation. Naturally, the founder shared the odium which his sons encountered. His character was vilified, his motives questioned, his ideals and methods ridiculed. Macaulay's picture of him in the famous essay on Ranke's *History of the Popes*, a picture that is half eulogy and half caricature, is typical of the general Protestant attitude. He attributes to the calm and imperturable Ignatius whose whole effort was directed towards self-control and utterly deliberate action, a morbid and abnormal psychology. And Froude, never a friend to Catholicism, calls him "a hysterical fanatic."

It is but just to add that in recent years a more dispassionate attitude has grown up. In America in particular, the last twenty years have seen the publication of three different Lives of St. Ignatius by Protestant scholars, marked by the warmest sympathy and admiration, if not in all cases a complete understanding of St. Ignatius. These Lives are "Ignatius Loyola, an attempt at an impartial Biography," by Henry Dwight Sedgwick; "Ignatius Loyola, Founder of the Jesuits," by Paul Van Dyke; and "Ignatius Loyola, a General in the Church Militant," by Robert Harvey. English Literature too has been enriched by a beautiful life of St. Ignatius by Francis Thompson, the poet of "The Hound of Heaven." Its eloquence and charm of style and the reputation of the author have made this a favourite book; it must have endeared Ignatius of Loyola to thousands of English readers.

To get an adequate or at least a fair impression of a great man's personality, of the character, the individual traits and peculiarities that made him the man he was, we must gather material from many different sources. We must take into account the age in which he lived, the race and country to which he belonged. If possible, we must not neglect his immediate heredity. And then his natural temperament and above all his settled convictions, and the ideals that inspired his life-work. We should not forget the practical side of his character, the methods by which he sought to carry out his ideals. For all this, some knowledge of the salient events of his life is necessary. This is most true of St. Ignatius in whose life there was a central event—his "conversion"—which profoundly modified his character and put an indelible mark upon his personality.

St. Ignatius was a Spaniard, a member of the Latin race to which is rightly attributed in greater measure than to other sections of the European people the power of analysis and logical thinking, and a love for clear, precise statement. He was a Spaniard of the 16th century, the "Golden Epoch" of Spanish history, a period of incomparable achievement for Spain in literature, in art, in exploration and conquest. Ignatius could not but be conscious of his link with great events, could not but be stirred by the spirit of adventure and reckless daring that was carrying his countrymen to the remotest corners of the old and new worlds. Surely the imperial greatness of the 16th-century Spain gave breadth and sweep to the imagination of Ignatius, and prepared his mind for the world-wide magnitude of his plans of spiritual conquest. Moreover, St. Ignatius was a Basque, a member of a very distinctive group in the Spanish population, a people with a language and culture of their own. They are a race of artists, soldiers, men of action, who had distinguished themselves by their bravery, spirit of independence, and dogged tenacity even in that day of heroic adventurers.

So much for the racial and national background. By birth St. Ignatius was a nobleman with the instinct for commanding and no doubt that assurance and moderation in commanding which a long tradition of rule and consciousness of class superiority are apt to give to the genuine

aristocrat. To the end he preserved the finest qualities which his high birth and fastidious upbringing gave him—exquisite manners, that "courtly foreign grace" which even Elizabethan Englishmen recognized in the Spaniard, care for external decency, love of cleanliness. And all these he was to recommend to his sons in the various rules of conduct he drew up for them. And lastly, Ignatius was a soldier, or rather a knight of the antique stamp imbued with those ideals of chivalry which were like the breath of life to the Spanish cavaliers of that day. In St. Ignatius' own age, Cervantes was to laugh out of existence the extravagances of the ideals of chivalry. But his great book is an indirect testimony to the force of those ideals. To Ignatius and his fellow-soldiers knighthood meant in the first place utter fearlessness and burning scorn for the timorous and the craven-hearted. It meant loyalty to the chief, be he general, be he king, or better still king and general in one. It meant an idealized love for a noble dame who was to be won, as in heroic romances, by daring deeds, and by sentiments expressed in courtly, poetic language. Above all, chivalry meant the spirit of service, the readiness to seek the helpless, the oppressed, and the abandoned, to fight for them and bring them deliverance. In Ignatius the Saint we shall see those qualities, transformed it is true, but unmistakable—his courage in self-conquest, his passionate devotion to his Leader Jesus Christ, his exquisite love for Our Lady, his burning zeal in the service of others. Saint and Knight, no wonder Newman in a moment of inspiration called him "the St. George of the modern world."

This Spanish nobleman with the temperament and qualities we have described underwent an experience which transformed him and changed his entire outlook and plans for life. Though a man of vivid faith and, like the Spanish nobles of his days, proud of his Catholicism, he was not a fervent Catholic. He was tainted with the weaknesses peculiar to life in camp and court. In later years, to encourage timid penitents he used to tell them some of the "follies of his youth." In this state he was seriously wounded in a military engagement. He led a detachment in the fort of Pampeluna on behalf of the Emperor, against the French who wished to place their own claimant on the throne of Navarre. Ignatius after rallying his men and fighting with great bravery fell

wounded in the breach. The garrison was overcome but he was treated with great honour by his adversaries and sent to his ancestral castle to heal his broken leg. But the leg was set badly and Ignatius realized that he would be lame for life. Unable to bear this humiliation the sensitive courtier ordered the leg to be broken again and a protruding bone to be sawed off. He bore this torture without flinching. To pass the time during his long recovery he asked for his favourite romances of chivalry; but in the old castle the only books found were a collection of the Lives of the Saints called *Flos Sanctorum* and a Life of Christ by Ludolph the Saxon. Ignatius was soon enthralled by these. The heroism of the Saints, those soldiers of God, gripped him. Here was a warfare of which he had not suspected the grandeur. Slowly the impression of the majesty of God and the nature of His supreme claims upon our service grew upon him. The life and example of Jesus, His adorable Figure, haunted him night and day.

It is necessary to realize that the "conversion" of Ignatius was not a sudden emotional change to be explained by an abnormal psychology. It was a slow intellectual process, in which the force of certain simple truths grew upon his mind till they assumed an all-compelling clarity. An inexorable logic governed all his mental processes. When he systematised his thoughts and wrote them down for the benefit of others in "The Spiritual Exercises", he began with the cold bare statement: "Man is created to praise, reverence and serve God and by this means to save his soul..." Ignatius could not break away from the implications of these fundamental truths. He rose from his sickbed, left his ancestral home for ever, and went to a cave called Manresa to spend long days of continuous prayer and the most terrific austerities. It was a tremendous process of self-examination and purification, accompanied by many extraordinary and supernatural incidents. There were hours of temptation and discouragement, of alternating light and darkness. But he emerged triumphant. When Ignatius came out of Manresa, he was a new man. His character and personality, as we now know it, had taken final shape. His new ideal of the service of God and his fellow men was fixed in all essential features.

Among these essential features, the idea of God, of His supreme Majesty, of the duty of habitual adoration and submission was upper-

most. Now Jesus Christ in His human nature is the perfect example of that service of God. Hence meditation on the life of Christ has a predominant place in the life of Ignatius and his followers. Jesus was a Leader in spiritual warfare, a King who stirred every fibre in the knightly soul of Ignatius and called forth his deepest personal loyalty. Spiritual perfection meant for Ignatius perfect imitation of Christ. This loyalty to Christ passed naturally, for the devout Catholic and faithful son of the Church, into loyalty to the Vicar of Christ, the Pope. In Ignatius' day, the papal prerogatives were attacked by the Reformers with violence. This was another incentive to the chivalrous spirit of Ignatius. Obedience to the Pope and defence of the Papacy were to become an important part of the Rules of the Society.

Ignatius, as I said, had been a worldly man. He knew the psychology of temptation, the force of evil habits, the causes of the weakness of the will. Sin is due to love of earthly pleasure and attachment to earthly riches and honours. Perfect service of God requires detachment from creatures and indifference to earthly things. This detachment must be the aim of all ascetical striving. For St. Ignatius the chief means to detachment is self-denial, resistance to natural impulse, the doing of things that go against the grain. This is both a training for the will and an acceptable penance for past sins. Moreover, habitual self-denial puts the stamp of the cross upon a man's life, and makes him a better imitator and follower of Christ. "If any man wishes to come after me, let him deny himself, take up his cross, and then follow me." St. Ignatius preaches this doctrine of self-abnegation with a truly formidable insistence. A characteristic direction in the Spiritual Exercises is that if the exercitant feels inclined to curtail his prayer and rise a minute or two before the full hour, he should rout the enemy by remaining a minute or two longer.

His own detachment and self-control were marvellous. He seemed to have freed himself entirely from all earthly ties–to his family, friends, places. Personal comforts of any kind—in food, clothing, lodging—were matters of supreme indifference. He took them as they came and as he needed them for the end he had in view. In a profound sense he was

ready for anything, for any sacrifice, any course of action, provided the glory of God called for it. He sent his most beloved disciple and companion, Francis Xavier, to India, almost at a moment's notice, though he knew that "in this life we shall never meet again." And in his last days he would say that even if the Society of Jesus were suppressed and its members dispersed, he would not need more than a quarter of an hour to regain his serenity.

But personal sanctification by prayer and mortification was not the only aim of Ignatius. He modified the earlier monastic ideal and introduced into it a revolutionary change, in keeping with his character and the needs of his time. Service of God impelled him to active work for the salvation of others. Ignatius was a truly unselfish nature, a lover of his fellow men, imbued with the chivalrous ideal of service. Secondly, the Reformation was working havoc in Catholic Europe, vast provinces were being lost to the Church, even his hitherto untouched Spain was being agitated by the agents of the Reformers. It was necessary to go out into the battlefield, stop the retreat, and if possible regain the lost ground. His soldier's temparament responded instinctively to the call of danger. Above all, Christ, his Leader and King, had spent Himself in preaching and reconciling sinners to His Father. All these motives moved him to go through the laborious studies of the priesthood. For this he, a broken soldier in his thirties, started school again with little children; this proud nobleman begged his way through Europe, entered the University of Paris and maintained himself there on alms from generous people. There he gathered his first disciples and laid the foundation of his Order. It was an Order of priests whom he called Companions of Jesus, for they were to imitate Christ in preaching, teaching, and ministering to others.

Naturally a soldier founding an association of active workers, of men destined for defence and attack in an hour of grave external danger, could not conceive his Order except as a company of soldiers, drawing its strength from stern discipline and unfailing obedience—"blind" obedience as it has been called. This term has been gravely misunderstood. In the first place, of course, there can be no question of obedience to a sinful command. The giving of such commands and obedience to

them would be criminal. But in matters where difference of opinion as to the wisdom or prudence of a command is possible, Ignatius wants the Jesuit to defer to the judgment of his Superior. The subject, however, is always free to expose his views with modesty. And, above all, this obedience is not to be a merely mechanical and external obedience but submission inspired by confidence in God who in His providence has chosen the Superior to give this command. Obedience, then, to Ignatius is an expression of love ; it is the response of the trusting heart to a Father's wisdom and solicitude. Even if from the worldly point of view the order should be imprudent, a subject's humble submission not only preserves the discipline and efficiency of the organization : it will also bring down upon the obedient man blessings that will compensate for all apparent loss.

It is in connexion with this insistence on obedience that most of the stories of the harshness of Ignatius are related. He was severe with his most devoted fellow-workers, with Nadal and Polanco and Laynez. Nadal, himself not inclined to mildness, received such public reproofs as made him cry. Laynez too, destined to be his successor, wounded by the apparent coldness of the Father whom he wellnigh worshipped, once said with tears : "What have I done that the Saint treats me in this way ?" Young Ribadaneira, when he loved with a very special love, spoke of a horse for a journey along with others........ "If Ribadaneira is a son of mine, he will foot it like the rest", answered Ignatius. Fr. Oliver Manare received a stiff penance for looking at the Father too intently, thus violating a "rule of modesty." This venerable priest had been appointed Rector in a distant place and before leaving had wished to imprint on his mind the beloved visage of the Saint ! "All knew", says H. D. Sedgwick, "that he turned neither to right nor left for any human consideration when he beheld the gleam of God's glory leading him on." When a Portuguese nobleman, Dom Theotonio, recently admitted into the Society, thought he could take liberties on the strength of his rank, Ignatius told him : "Dom Theotonio, I will not permit in my time any breach of our rules." Finally, he expelled Dom Theotonio. On another occasion he is said to have dismissed ten novices at one blow. Sedgwick rightly says : "He was as stern as Calvin and as inflexible as

Knox; and if he had not had the saints and angels of the Catholic creed to fill his mind with gracious images, he might well have been as hard as Calvin and as dour as Knox."

But to balance this, there are a thousand stories of his tenderness for the suffering, of his gentle and playful humour, of his instinctive sympathy and understanding of others. His affection for Francis Xavier and to the youthful wayward Ribadaneira makes a beautiful chapter in his life. Once when he observed a gay and laughter-loving novice, he told him: "Son, I want you to laugh and to rejoice in the Lord. A good religious should find no cause for sadness." His solicitude for the sick was extraordinary. He would watch all night long by their bedside. He was ready to sell everything in the house, even his own blanket, to buy them food and comfort. Fr. Martin Olave as a Superior was inclined to be strict even to the sick. When he himself fell ill, St. Ignatius sent word to him: "Tell Master Olave from me that we have a good master who teaches us that we should have compassion upon others." Of his sons in faraway places he would await news almost with impatience, and he seized upon every detail with avidity. "O, I would be glad to know how many fleas bite them!", he once exclaimed. A Polish Father said of him: "Our saintly Father's maternal heart rejected not only a stepmother's deeds, but even the shadow of a stepmother's disposition."

Surely it was this warm humanity, this instinctive sympathy that made him so tactful in dealing with others, so successful in handling difficult material. He was an incomparable moulder of men. His strength as a ruler lay chiefly in that. To quote Sedgwick once again: "There is no other record of such genius for statesmanship in the Roman Catholic Church since Hildebrand or Innocent III; and if they had wider vision or a more intellectual outlook, I doubt if they had greater tenacity of purpose or a deeper insight into human nature."

The last days of Ignatius showed the full perfection which he had attained. His prayer and communing with God were habitual. Every form of earthly beauty—the stars, the sky, the flowers—spoke to him of God from whom all earthly beauty descends, "as from the spring the waters, and from the sun the rays." He was surrounded by extraordin-

ary veneration. Francis Xavier in distant India would read his letters on his knees. Yet the humility of Ignatius remained untouched by this. He did every thing he could not to accept the Generalship of the Order, and having accepted it, to resign and provide for the election of some one else. " His dominion over himself is a thing to praise God for," said Fr. Gonçalvez de Camara who was intimate with him ; and talking of the habitual serenity of his face, he said : " Whenever I went in [on business] and that was very often, his countenance was transfigured so that I stood still in amazement."

The death of St. Ignatius illustrates in a remarkable manner some of the salient virtues on which he had most emphazised during his life —patience, self-abnegation, obedience, submission to the will of God. In the last years of his life he had been frequently unwell but he had recovered as soon as some important business came up. So when the last illness attacked him those who were close to him did not believe that the end was near. But Ignatius knew better. He asked Fr. Polanco, his Secretary, to administer the last Sacraments and go to the Pope for a last blessing. Polanco sent for a physician and was assured that the Father's condition was not alarming. So Polanco excused himself on the score of having urgent letters to write and promised to go to the Pope the next day. " It is better to go now ", said Ignatius patiently, " but do as it seems best to you." That night he was heard to cry frequently " Ah, God ! " In the morning he was dying. Polanco rushed to the Pope ; a Father went to bring Viaticum and holy oils. But before either of them could come, Ignatius, self-denying to the last, had rendered his heroic soul to his Creator.

No words can express his spirit and the habitual disposition of his soul better than the following prayer which was frequently on his lips :

" O well-beloved Word of God, teach me to sacrifice myself, teach me to serve Thee as Thou deservest to be served, to give without counting, to labour without seeking for rest, to fight without minding the blows, to spend myself without looking forward to any other reward but that of knowing that I do Thy Will."

The Secret of Jesuit Education*

by T. N. SIQUEIRA, S.J.

IF a layman were asked to say what kind of work is specially associated with the Jesuits, he would unhesitatingly mention education. In India more even perhaps than elsewhere there may not be many who know that St. Francis Xavier was a Jesuit or that the conversion and economic uplift of Chota Nagpur is almost entirely the work of Jesuits ; or that nearly one-fourth of the Catholic population of India and as much of the total population is entrusted to the care of Jesuit missionaries ; but there are very few people who know anything that have not heard of the Jesuit colleges and schools in Bombay, Ahmedabad, Poona, Belgaum, Goa, Calcutta, Darjeeling, Ranchi, Patna, Bettiah, Madras, Mangalore, Bangalore, Trichinopoly, Tuticorin, Madura, Dindigul, Palamcottah, Alleppey, Galle, and Batticaloa. These educational institutions contain in all about a million boys of all religions and ages. cared for by the 1,300 and odd Jesuit Fathers and Brothers who now work in India. If to these numbers are added those who have already been educated by Jesuits in the last century or more, the educational reputation of this Order in our country is not difficult to explain.

In this respect India is not different from the rest of the world. The Society of Jesus had at the end of 1940 26,309 members, divided into 50 provinces or vice-provinces and living in 1,531 houses. And of these a large proportion are employed in educational work : 421 secondary schools and colleges and 15 Universities are under Jesuit management with over 140,000 students attending them.

Small wonder, then, that in his Apostolic Letter to the Superior General of the Order on July 6, 1940, our Present Pope, Pius XII, made special mention of 'the high commendation won by your Society throughout these four centuries by the moral and intellectual education of youth.'

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But education is not the only or even the chief occupation of the Jesuits. Unlike most of the older Orders, the Society does not specialize in any kind of apostolate but is at the disposal of the Vicar of Christ on earth for whatever work he thinks fit to entrust to it. There are to-day nearly 4,000 Jesuits in the foreign mission field. Over a thousand magazines are edited by them: 152 journals dealing with theological and scientific research, and 26 with general culture, like *America* and *Thought* in America, the *Etudes* in France, *Studies* in Ireland, the *Month* in England, *Stimmen der Zeit* in Germany, *La Civilta Cattolica* in Italy, *Brotéria* in Portugal, *Razon y Fé* in Spain, *Estudios* in Columbia, and the *New Review* in India. In this country, which specially interests us here, the Society is conducting fourteen seminaries for the training of the Indian clergy—a work which, clearly educational, is so in a double sense, for through the religious and parochial clergy the whole of Catholic India is being spiritually educated. In this respect, too, India is not different from other countries, for it has been computed that nine out of every ten of the diocesan seminaries of the entire world are taught by Professors trained in the Gregorian University alone, and an even larger percentage of Professors trained in other Jesuit seminaries.

Since education is, next to the foreign missions, the most successful of the works done by the Jesuits, it may be of interest to probe into the secret of this success.

I

It will surprise most laymen to know that the undertaking of the education of boys was in the nature of an afterthought in St. Ignatius' mind. From the founding of the Order in 1534 up to 1546 the question of undertaking the education of boys does not seem to have been even discussed. St. Ignatius was busy arranging for the training of candidates for the Order, and when there is question of a *Collegium* it is explicitly stated that it is meant only for Jesuits.[1] In 1541, the King of Portugal opened two colleges for Jesuit students at Lisbon and Coimbra, and by 1546 similar foundations were made at Padua, Salamanca, Saragossa,

[1] 'Ubi nostri litteris darent operam, non ubi alios docerent'—*Chronicon*, I, 177; *Monumenta Ignatiana*, Series I, Vol. I, 342.

Venice, and Valencia. Fr. Gonçalvez da Camara says in his *Memoriele* that he once asked St. Ignatius who started the idea of colleges for externs. 'Laynez', he answered, 'was the first to touch on that point. The rest of us made difficulties on account of poverty. But he proposed first one remedy, then another.'[1] This document, however, does not solve our present problem, for at the time of which it speaks (1539) neither Laynez nor any one else could have thought of schools for boys as we know them. The Bull of 1540, *Regimini Militantis Ecclesiæ*, approving the Constitutions, explicitly allows the Society to have colleges with a fixed income which is to be applied to the upkeep of their Jesuit students, but makes no mention of colleges for outsiders.[2]

Laynez's merit, therefore, lies in having shown how poverty was compatible with having endowed scholasticates or houses of study for Jesuit scholastics, and not in having first thought of colleges for externs. Polanco says that St. Ignatius had always been in favour of the apostolate of 'educating youth in morality and letters.' But he thought other kinds of work more urgent at a time when the Order had so few members, and did not see how this work could be organized in keeping with its spirit. What decided him was the success of the college for Indian and Portuguese boys started by St. Francis Xavier at Goa in 1543, to which St. Ignatius always afterwards referred as the first and model college for externs of the Society; and even more the college founded by Francis Borgia at Gandia in 1545 for Jesuit students but thrown open also to external students in 1546 by its Rector, Fr. de Oviedo—*una empresa no usada aún en la Compañia:* a step till then new to the Society, says Fr. Astrain. This, the first Jesuit school for outsiders in Europe and at first teaching only Philosophy and Theology, was expanded by the addition of the Humanities into the first Jesuit Studium Generale (University) in 1547, to be followed in 1548 by a similar college at Messina which, though it provided for Jesuit students too, was primarily a classical college for externs.

[1] *Monumenta Ignatiana*, Series IV, Vol. I, 220.

[2] The word 'college' in early Jesuit documents may mean anything from a Jesuit scholasticate or seminary to a school or college in our sense.

And others followed everywhere in quick succession, St. Ignatius' only difficulty being the insufficiency of Fathers to man the colleges founded and endowed and offered by the princes of Europe. These colleges were accepted on condition that they provided also for the training of some Jesuit students out of their endowments. But even this condition was waived in the foundation of the college of Cologne in 1556 and of most others after it.

II

Once the Society had accepted the education of youth as one of its ordinary occupations, it provided for a method of education which has since been characteristic of it and whether in praise or blame has been universally recognized as distinctive. It is easy to *feel* this Jesuit method and point out its fruits in the many men that have been educated by it ; it is not easy to define or analyse it. For it is more a *spirit* born of the whole atmosphere of the Spiritual Exercises and the Constitutions and breathed by the strongly marked personality of St. Ignatius than a cold, dead written code of rules culled from a pedagogical text-book.

It is true that the curriculum of the Ratio Studiorum owes its success to what Fülop-Miller calls a 'compromise between the inheritence of the Middle Ages and the spirit of modernity'[1]—to St. Ignatius using the New Learning instead of denouncing it as diabolical and making the Classics the speciality of Jesuit schools. This took the wind out of the Reformers' sails and even won their admiration for the new Order. But St. Ignatius used the New Learning in his own way and for his own end, the enlisting of the rising generation under the Catholic banner. What Mr. C. P. Curran says of Baroque architecture is true of the Jesuit curriculum too :

'One recognizes a new mysticism, a new powerful but unmonastic spirit which does not separate itself from the world but pours into its crucible worldly elements to fuse and transform them to the same ideal end.'[2]

[1] *The Power and Secret of the Jesuits* (Eng. trans.), p. 404.
[2] *Studies*, September 1940, p. 366.

While other religious orders confined their study to the sacred sciences, the Jesuits thought no branch of study or kind of education too worldly for their undertaking. And though at the time of the Reformation and for nearly three centuries after it the curriculum in Jesuit schools was almost exclusively centred round the classics, the same broad principle explains why to-day at the Jesuit Universities of Fordham and St. Louis there are medical and even dental Faculties, and several Jesuit colleges have Law and Commerce schools. St. Ignatius stated the principle which has guided Jesuit education ever since when in 1555 he answered the accusation that his was a worldly ideal:

'For ourselves' he wrote, 'theology would do well enough, with less of Cicero and Demosthenes. But as St. Paul became all things to all men in order to save them, so the Society in its desire to give spiritual assistance seizes upon the spoils of Egypt to turn their use to God's honour and glory.'[1]

The same principle, so perfectly in tune with the characteristic universality of the Society's aim and scope, the greater glory of God through the greater good of souls, explains the adaptability of Jesuit schools to any scheme or curriculum that may seem useful in each place and time, provided only it does not go against the Catholic faith and sound morality. One Jesuit school teaches the Classics according to the time-honoured Ratio Studiorum programme; while another equally Jesuit school sets great store by science, and a third seems to specialize in commerce and economics, each, in the opinion of its local Superiors, believing its policy the best under the concrete circumstances in which it is placed.

And yet there is something common to them all, something which is independent of place or curriculum or financial situation, something which—and not results of examinations or popularity or influence—explains the uninterrupted success of Jesuit education down these four centuries. Educationists fed on theories and methods will be astonished to hear that the Jesuits succeed as educators because they are not

[1] *Monumenta Ignatiana,* Series I, Vol. VIII, 618.

educationists—and in the measure in which they are not educationists. The late Archbishop Goodier tells how a Hindu principal of Elphinstone College, Bombay, once surprised him by remarking :

'No, the Jesuits are not educators. They may have the best schools ; they may attract greater numbers by giving the best lectures ; they may record the greatest successes ; they may discourse better than others on education itself. But for all that they are not educators. Their object is not to educate ; education to them is not an end ; to them it is only a means to an end.'

III

In this paradox lies the secret of Jesuit education, just as in Christ's paradox : 'He that loses his life shall find it', lies the secret of salvation. Jesuit education is only a means to a higher end, the object of the whole Order and every activity of its members—the spread of the knowledge and love of God among men. This is the attitude to all work which was characteristic of St. Ignatius and has been characteristic of his Order. And if education is made to serve the interests of the State or of democracy (whatever it may mean) or of social reform (in whatever direction each reformer fancies), why can it not be a means to the sublimest of all ends—the necessary and ultimate end of all creation ?

This view of education is the only scientific and rational solution of the pedagogical problem. For instruction or information can only be a means, not an end in itself, since it is merely a preparation for mature life, which is a preparation and rehearsal for the eternal possession of God. To speak of education as an end in itself, as most educationists do, is therefore to misunderstand the very meaning of education. St. Ignatius was right when in his instructions to Fr. Mercurian whom he sent to start a college at Perugia in 1549 he said :

'What the Society proposes to achieve in its colleges may be reduced to two heads. *First*, by good example, teaching, and industry to promote virtue and learning in the country or region in which it has opened a school. *Secondly*, to give a proper literary formation to its own subjects.'

Virtue and learning—first virtue and then learning; and these are to be promoted in the pupils by the good example, teaching, and industry of their teachers. Here, again, the order is characteristic—first good example, and only then teaching and industry. For St. Ignatius knew-what many who know more than he did about the technique of education do not seem to know—that the chief and perhaps in the long run the only thing that matters in education is the example of the teacher. As Christ 'did and taught', so every teacher who deserves the name must first be a living model of what he wants his pupils to be—so that their instinct for admiration, love, and emulation may find a worthy object.

It is because the Jesuits believe in the utter importance of example in the harmonious development of the physical, intellectual, and moral faculties of their pupils, that they sacrifice so many of their best men to the drab and apparently barren apostleship of teaching, less attractive though this is to the Catholic priest or missionary than the directly spiritual work of preaching, giving retreats and missions, and administering the Sacraments. The young scholastic living night and day with the boarders, the priests living a regular life in community within the premises, always accessible to the pupils and ready to help them, the many priests, scholastics and lay-brothers obliged in the discharge of their duties to come into close and intimate contact with the boys—all these are parts of an immense system based on the simple but unsurpassable importance of example.

Among the Constitutions of the Jesuit Order which deal with the education of boys, the very first says:

'Since the object which the Society of Jesus aims at in its schools is to win its pupils to the knowledge and love of God, this should be our first care in education, that our pupils may along with proficiency in literature acquire habits worthy of Christians.'[1] And the next lays down the rule that the attainment of this object depends, first on God's grace which the teacher should obtain for his pupils by prayer, penance,

[1] Coll. Decretorum, 136 § 1.

and goods deeds, secondly on the teacher's diligence in doing his duty, and thirdly on the free co-operation of the pupils—which last cannot be effective or lasting unless they are deeply imbued with the fear and love of God.

IV

This peep at the Society's rules on education is enough to give the layman an idea of the whole Jesuit system—its aim, its first principles, its much criticized and as violently admired discipline. Conduct and character are everywhere given greater importance than mere natural cleverness or advantages of birth or wealth. And though the degree and kind of strictness differs with the local circumstances, the age and the stage of education of the pupils, and—above all—the personal characters of those living interpreters of the rules (prefects, principals, rectors) to whom St. Ignatius always left the ultimate preservation of his Society's spirit, there is little doubt that Jesuit discipline is everywhere stricter than any other.

This discipline has sometimes been described as wooden or iron and not sufficiently human. It has also been compared—unfavourably, of course—with the milder and gentler spirit of Don Bosco and other modern educators. It would be blindness to deny that Jesuit discipline has sometimes given out a prison-like odour in the hands of rigid and humourless teachers. But that in so large and varied a body of men working for four centuries and in so many different circumstances there should have been some of this kind, is not strange: the strangeness is that they are so few. What saves the system from degenerating into an inhuman machine and preserves its elasticity is the personal contact between teacher and taught which is the very breath of its nostrils. According to the Ratio Studiorum the number of boys entrusted to each teacher must be small; the same teacher must teach all the subjects; he must go up each year to the next class with his pupils; each boy should be intimately known to his teacher and prefect, his health, diligence, conduct, success or failure minutely followed and reported to his parents, with whom the school authorities should keep cordial touch. If in some places the number of boys has increased far beyond the

Ratio's expectations and the personal contact between teacher and pupil been rendered all but impossible, there has on the whole been a constant attempt to keep the characteristic spirit of Jesuit education even where the letter of the Ratio was not or could not be kept.

In India— which concerns us more nearly than the wide world in general—the Jesuits have felt more and more as the educational policy became more systematized under popular control, that they have had to adapt their principles to more and more unfavourable circumstances—having to teach not those humanistic subjects which truly educate but others which happen to be in fashion in each time and place, to satisfy the changing whims of amateur reformers and secure grants which they are too poor to despise. If like the first colleges of the Society all its institutions in India were financially endowed so that they would not depend on the students' fees for their maintenance, the Jesuit system could be followed in both curriculum and method. But in India to-day a second-best which tries to keep at least the spirit if not the letter of the Ratio is all that is practicable.

But there is a peculiar likeness between the Jesuit spirit and the spirit of Indian education which needs pointing out. As I have remarked elsewhere,[1] whatever may have been the backwardness of Hindu and Muhammadan education as compared with the present system, it had two good features which we have since all but lost: it gave the first place to religion, and it was a personal discipleship of the pupil to the teacher. And these are the very features which distinguish the Jesuit systen of education. Religion permeates the Jesuit school and everything else is subordinated to it; and intimate contact between teacher and pupils and among the pupils themselves—which Oxford and Cambridge have inherited from their Catholic founders—is the very soul of a Jesuit institution. India therefore has a link with the Society of Jesus which is often felt but seldom understood.

[1] *The Education of India,* Oxford University Press, 1939, pp. 24-25.

The Jesuits as I see Them

by K. R. SRINIVASA IYENGAR, M.A., D.Litt.

TO most non-Catholics the Jesuit is a creature apart, offspring of mystery and the Church of Rome. He is with us here, there, almost everywhere: but he is not of us! He is ubiquitous and he is sinister; he is an unexpected friend, but he is also an unsuspected danger! Ignorance breeds misunderstandings and out of mole-hills makes veritable mountains. Besides, the average non-Catholic has learnt enough history to overestimate the 'maleficent' role the Jesuit is supposed to have played in the affairs of nations. Isn't the Society of Jesus a religious Order? Aren't its operations international in scope? Isn't it, above all, a 'semi-military' organization? How, then, can we trust its members with the education of our children? Thus argue the detractors. Similar dissident voices have been heard in the past, and the Jesuits have borne, from time to time, the unsavoury effects of such intolerant ebullitions. But the Jesuits have lived them all down. In India, at any rate, the Jesuits are seemingly quite at home; and it will be readily admitted that Indians have benefited in various ways from their long association with this Order. Nevertheless, it cannot be denied that a measure of uneasiness persists. It is the aim of this essay to show that there is no cause whatever for this uneasiness. The Indian Jesuits are of the soil as unmistakably as the Indians of other Orders and denominations; and India has everything to gain and nothing to lose by furthering the Society's efforts in the constructive fields of education and social service.

It was Hazlitt who wisely remarked that it is impossible to hate a person whom we really know very well. Ignorance is the mother of prejudice, and prejudice has a numerous progeny of ill repute. There is little excuse to-day for misconstruing the aims and endeavours of the Society of Jesus. I shall now attempt to answer, one by one, the following questions in regard to the Society of Jesus: What is it? When and how was it born? How does it work?

It is true that as an outsider my knowledge can at best be no more than second-hand. And yet does not the bystander sometimes see most of the truth?

In *Henry Esmond* Thackeray puts into Father Holt's mouth this rhapsodical description of the Order: it "numbers in its troops the greatest heroes the world ever knew, warriors brave enough to dare or endure anything, to encounter any odds, to die any death; soldiers that have won triumphs a thousand times more brilliant than those of the greatest General; that have brought nations on their knees to their sacred banner, the Cross; that have achieved glories and palms incomparably brighter than those awarded to the most splendid earthly conquerors, crowns of immortal light and seats in the high places of heaven." This rhapsodical flight is none the less based on a secure foundation of fact. The Jesuits do not hanker after publicity and they firmly believe that "all service ranks the same with God." Even so the number of Jesuits who have made distinctive contributions to human knowledge is fairly imposing. Mention may be made here of great orators like Segneri, Vieyra, Bourdaloue; mathematicians and astronomers like Secchi, Boscovich, Beccaria, and Perry; men of letters like Beschi, Campion, and Hopkins; theologians like Francisco Suarez and Billot; and geographers like Monserrate and his able successors in India. As for distinguished Jesuit teachers, their name is indeed legion.

The Society of Jesus, then, whatever else it may be, is an international cultural corporation. Its membership runs to several thousands—and they are all 'picked' men, drawn from almost every country in the world. The Society runs schools and colleges (so many of them); it conducts efficient journals all the world over; it ministers to the sick and it makes a success of everything it attempts to do. Certainly the Society of Jesus is no drifter, and no sham; you may ironically call it "a going concern"—but ignore it you cannot, and you should not. Rather ask yourself why this extraordinary phenomenon ever came into being at all—and how. Nor should we forget the Aristotelean canon that the "nature" of an institution like the Society of Jesus cannot be properly evaluated unless we know its origins and can posit its completed development.

In its origins the Society of Jesus was the inevitable response to a historic challenge; and Inigo Lopez de Recalde * was the incarnation of the response. The dawn of the sixteenth century in Europe found the Church in a state of civil war. Martin Luther was at first a disturbing portent. Thunder rumbled in the air and lightnings rent the clouds. "The hungry sheep" were confused by the prevalent conflicting cries. Matters at last reached a crisis when, in 1520, Luther publicly burnt the Papal Bull excommunicating him. It was a declaration of war. The security of the Church was threatened. Was the orthodox Church going to resist the insurgents and stand its ground or was it tamely going to allow itself to be submerged by the avalanche? For a time the outlook was dim and the glory of the ancient Church but glittered in a cloud.

Meanwhile Destiny was forging other tools for formulating the reply to Luther's historic challenge. The year after Luther's final break with Rome, a young Basque nobleman, Inigo Lopez de Recalde (better known as Ignatius of Loyola), was wounded during the French attack on Pampeluna and permanently lamed. As a soldier Ignatius had distinguished himself by his endurance, prowess, tact, and political insight. During his convalescence Ignatius read a *Life of Jesus*, and the book profoundly moved him. A prolonged spiritual struggle ensued culminating in a dream of the Blessed Virgin and her divine Son. Doubts had now no part or lot in Ignatius' life. He confessed at the Benedictine Abbey of Monserrat and dedicated himself to a career of contemplation and service.

Ignatius was a soldier by training and temperament and now he was a mystic! A soldier and a mystic! It was an extraordinary conjunction of seeming opposites. Ignatius was furiously active—scourging, praying, fasting—intent on forging a new unity that might include and transcend his two personalities. He sought the Truth agitatedly, tirelessly; he sought it in poverty, hunger, and dirt; he sought it wandering from place to place; he sought it through knowledge and through selfless and sustained endeavours. Manresa, Barcelona, Venice, Alcala, Salamanca,

* The name Lopez de Recalde, though accepted by the Bollandist Father Pien, is a copyist's blunder [*Ed.*]

Paris, Bruges, London...they were all in Ignatius' spiritual itinerary. His convictions hardened and glowed with missionary fervour. He gauged the full extent of Luther's challenge and he diagnosed accurately the marsh vapours that had made the Reformation possible. Ignatius was determined to give battle to the forces that Luther had let loose, but he was also determined to reform the orthodox Church from within. He clearly saw that only a disciplined and well-directed body of self-educated " soldiers of Christ's army " could succeed in effectively stemming the rising tide of the Reformation and re-establishing the authority of the orthodox Church. The idea of something analogous to a religious-*cum*-military organization as auxiliary to the Church thus took firm root in Ignatius' mind.

The times were propitious, and when Ignatius looked about himself, the men also were ready. In 1529 he met the six great men with whom he was later to found the Society of Jesus : Francis Xavier, Lefèvre, Laynez, Salmeron, Rodriguez, and Bobadilla. Ignatius and his friends were filled with crusading zeal and they were one and all eager to find self-expression through action and contemplation. They realized that only by giving up all could they ever hope to gain all; and hence on August 15, 1534, they took the three vows of poverty, chastity, and obedience in the church of Mary on Montmartre in Paris. They proceeded to Rome and placed themselves at the disposal of the Pope. They would be his servants, soldiers in his army ! At last, on September 27, 1540, Paul III's Bull, *Regimini Militantis Ecclesiæ*, confirmed the new Society and gave it a habitation and a name.

Ignatius knew that the Protestant revolt was at least partly due to the inferior quality of the priests of the time, some of whom were apparently content to " creep and intrude and climb into the fold ", forgetful of their duties to the " hungry sheep." Another cause that contributed to the revolt was the effete system of education that gave neither light nor delight to the wards. Ignatius therefore decided, first, to train a new type of priest who would be in direct and immediate contact with the masses, and secondly, to organize the education of boys " according to the form of life contained in the Apostolic Letters of the Society of Jesus

and in its Constitutions." Other priests had been bound by the restrictions of the cloister, but Ignatius decided that the times were such that his own followers should rather be bound to their 'General' in terms almost of military discipline. The Augean stables of European spiritual life had to be cleansed, and the world had to be made safe for the profession of the Catholic faith. It all required disciplined and stern endeavour. Ignatius knew he was engaged in no light task, and he hence visualized it, in Mr. H. A. L. Fisher's words, as "an enterprise of holy chivalry to be carried out by a company of elect and tested souls."

The Society met on April 7, 1541, and elected Ignatius unanimously as its "General" for life. The activities of the Society soon began in right earnest. During the four hundred years of the Society's existence there have been no two opinions regarding the efficiency of the Jesuits as teachers. Centuries ago Lord Bacon categorically stated: "As for the pedagogical part, the shortest rule would be, consult the schools of Jesuits; for nothing better has been put in practice." As pulpit orators, again, they avoided bombast and circumlocution, hair-splitting argument and scholarly allusiveness: they were content to be clear and straightforward, and by this means communication did travel from them to their audience. It was obvious to the masses that the Jesuit was dedicated to a career of unselfish service, and hence they responded to this appeal quickly and naturally. Ignatius had every reason to feel satisfied with the new Order of priests and educationists he had given to the people.

In the meantime, Francis Xavier, Secretary of the Society of Jesus, sailed for the East at the request of the King of Portugal and arrived in Goa on May 6, 1542. After spending five months in Goa, he came to the Fishery Coast in the Tinnevelly District and spent over a year among the Paravas. The remaining ten years of his life were a continuum of missionary work in Goa, in Travancore (where he is said to have founded no less than forty-five Christian settlements), in Ceylon, in Malacca, in Japan, in China. Appropriately therefore has he been called "the Apostle of the Indies". He brought the message of the Cross to the East and he established the Society of Jesus in India. The Indian Jesuits are thus heirs to two great traditions, that of the soldier-mystic

St. Ignatius and that of the ascetic missionary St. Francis Xavier. No doubt, "the Jesuit has no home: the world is his parish. Mobility and cosmopolitanism are of the essence of the Society."[1] But the personal factor remains; it may be whittled down by training, but it cannot wholly disappear. The Indian Jesuit, then, is of the soil and loves it; he is a soldier in St. Ignatius' army, and he is a humble disciple of St. Francis Xavier's. I do not know if I am mistaken, but it seems to me that the inspiration of Xavier gives to the Jesuits in India, be they her born children or her adopted children, the qualities of humanity and common sense, unconventionality and adaptability that go very far in making them popular with the masses.

In two important respects the Jesuits have come in for a measure of criticism through the ages. Firstly, exception has been rightly taken to the Jesuits meddling with politics. It is now impossible to determine the precise extent to which the Jesuits of former ages moulded the politics of European nations. Truth is hidden behind a maze of legend on the one hand and the blinding dust of controversy on the other. It is, however, worth remembering that in those less spacious days it was fairly impossible to distinguish religion from politics. It is therefore likely that some Jesuits did pursue activities of a distinctly political nature even though the Constitutions of the Society really forbid such activities. It is a pity, however, that the rank of file should have suffered for the indiscretions of a few. Since European States became secular, this particular criticism of the Order has come to lose its force.

Secondly, the Society of Jesus is often branded as a 'totalitarian' organization that reduces its members to the status of mere machines. This is a more serious charge and must be carefully investigated. The "General" of the Society is no doubt in an almost uncontrolled position of authority: and yet he is no totalitarian autocrat. He is elected, and not self-chosen as many autocrats are. Further, he is obliged to seek the advice of a Consultative Council from time to time; he is, moreover, provided with a Confessor, and an Adviser to warn him of his mistakes; above all, he is not independent of the Pope. At the

[1] Article on the Society of Jesus in the *Encyclopaedia Britannica.*

lower reaches also similar restrictions hedge the authority of the various functionaries. The Constitutions of the Society have thus steered clear of the Scylla of arbitrary absolutism and also of the Charybdis of ultra-democratic inaction. Complex as the organization of this international Order, steps are taken to make its working elastic and smooth ; the members are governed by law, but their just impulses are not unduly hampered ; they are units of a world Order, but they do not necessarily lose either their nationality or their humanity.

Similarly, the nature of Jesuit 'discipline' too has been needlessly misunderstood. Gerard May Hopkins himself was almost scared by it and wrote about it timidly to Cardinal Newman. But the answer was characteristic and might serve as a 'motto' to this essay: "Don't call 'the Jesuit discipline hard'; *it will bring you to heaven*" (My italics). St. Ignatius had visualized his Order, not as a body of able theologians and philosophers, but as an army of soldiers who would dare everything and get things promptly done for the exaltation of the glory of God. It was desirable that the soldiers should be intelligent, learned, tactful, and devoted : but on no account should they be "sicklied o'er with the pale cast of thought". They should be intrepid and indefatigable men of action rather than super-subtle thinkers and 'individualists'. It was with a view to train such a band of 'soldiers' that St. Ignatius formulated the "Spiritual Exercises" that are "calculated to empty the mind of distracting images and to school the will to the dedicated life."[1] In their strict conception these exercises are "an application of the Gospel precepts to the individual soul, written to arouse conviction of sin, of justice and of judgement".[2] In successive weeks the Jesuit novice meditates on the sin of the fallen angels and of Adam and Eve, on the varied lineaments of the life of Jesus, on the final triumph of Jesus and His glory for ever. During these weeks and the subsequent period of spiritual training, all thoughts, all passions, all delights, whatever stirs the novice's mortal frame, all are thrown into the crucible of selfless endeavour, and soon fused to one huge concentration of will that learns, obeys, directs, organizes, by turns or all at once.

[1] H. A. L. Fisher.
[2] Article on St. Ignatius of Loyola in the *Encyclopaedia Britannica.*

Such an arduous training that extends from three to fifteen years cannot but leave some marks behind. The Jesuit who has taken his final vows is almost the sheer projection of will-power; the merely human angularities seem a trifle blunted, but this is not to say that he lacks humanity: on the contrary! He has arrived at a stage when "without self-seeking" he can identify himself with humanity itself. That is the ideal, at any rate: it is a very noble ideal, almost impossible of attainment in this imperfect sublunary sphere. But the Jesuit is expected whole-heartedly to strain towards it through action and contemplation. He is, therefore, prepared for fasts and days of silence; he is willing to scrub the floor, to gather corn from the fields, to supervise the construction of buildings; he is as unafraid to shoulder responsibility as he is uncomplaining while discharging menial duties. The Jesuit has by no means abdicated his reason or abjured his humanity: he is merely making himself useful to his Order, to God and Man. He might tell his Superior his particular views, but if the Superior nevertheless directs otherwise, "it is because he is aware of other sides of the question which appear of greater importance than those that the inferior has brought forward".[1] The Jesuit is therefore expected to take the word of his Superior for the very voice of God—and why not? Thus Jesuit obedience signifies merely "such a sincere respect for authority as to accept its decisions and comply with them, not merely by outward performance but in all sincerity with the conviction that compliance is best, and that the command expresses for the time the will of God, as nearly as it can be ascertained".[2]

The Jesuit's training has thus nothing in common with what passes for totalitarian apprenticeship in collectivist schools and concentration camps: these latter make for the conformity that is the prelude to death, while the Jesuit's training facilitates a fuller and more unselfish (and hence nobler) life. Likewise, Jesuit discipline is merely a means to an end, viz., making most of the intellectual and spiritual resources of the Society. Nor can the charge that the Jesuit lacks an individual personality, because his is merged in that of the Order, be at all sustained.

[1] Article on the Society of Jesus in the *Encyclopaedia Britannica.*
[2] Article on the Society of Jesus (by Fr. Pollen) in the *Catholic Encyclopaedia.*

The Jesuit, in spite of his training and in spite of his international affiliations, remains a human being; he has his friendships, his enthusiasms, his fads, his hobbies. Hopkins was a good Jesuit even if not the ideal one: but he remained on very intimate terms with the sceptical Robert Bridges and with the Anglican priest, Richard Watson Dixon. The Jesuits write warm letters to their kith and kin and most affectionate ones to their parents. Injustice in every shape and form pricks them, and Beauty's lustrous eyes attract them. In my own experience I have found it easier to exchange pulses with my Jesuit professors than with others. If anything, the typical Jesuit is so utterly human that he immediately puts you at your ease!

Four hundred years have elapsed since the first Jesuits, under the leadership of Ignatius and Francis Xavier, set out to wring order out of the spiritual chaos of sixteenth-century Europe. The Order has had its vicissitudes, alternating crests and cusps in its fortunes: but it has never wavered in its aim, never once turned back. The secularism of the modern State has happily reduced the political activities of the Order to the barest minimum. This has proved an incalculable gain to the Order. Its members are now more than ever required to redress the spiritual balance in human affairs. Secularism, like collectivism, when pushed to extremes, is death. Men and women are wedded to perpetual hurry, but it is all mere sound and fury, signifying nothing. Lacking a spiritual focus, our endeavours mostly turn awry and our rare triumphs and achievements prove no better than dead sea-fruit. But the Jesuit is at the elbow of every Catholic and reminds him by precept as well as by example of the spiritual reality behind the material trappings of civilization.

To the non-Catholic the Jesuit is mainly an educationist. I am sure Hindu students do prize the years they spend in Jesuit schools and colleges. It is not only because the Jesuits always deliver the goods: the reason is far deeper. Jesuit discipline is a rare tonic to our so pliable boys and youths. The Hindu pupils are not required to attend the Scripture classes. But the mere example of the Fathers goes a long way to mould the character of the boys. The first Jesuit schools took

a lesson from the Renaissance and gave an important place in their curriculum to the humanities, for the study of Latin, Greek, and Hebrew. Nowadays, Jesuit schools and colleges are obliged largely to conform to the curriculum laid down by the Universities to which their institutions are affiliated. Even so the Jesuit schools somehow manage to give due consideration to the particular needs of the individual pupil. It is astonishing that even in these days of 'mass education' the Jesuits should try to foster the all-round development of their wards. Mr. H. A. L. Fisher rightly declares that "even more distinctive than the technical excellence of a method which trained the young to learn, to compose, and to discuss was an iron routine of spiritual discipline. The disciple of the Jesuits bore the print of their influence to the grave." A sense of orderliness and restraint; a capacity for comprehension and concentration; a capacity for making the most of one's materials and one's opportunities; a keenly felt desire to integrate all one's activities in relation to a 'purpose': these are priceless assets with which to start building one's personality. And a Jesuit school certainly quickens their sprouting and their ultimate fruition.

The Jesuits have brought the blessings of modern education within the reach of the humblest and poorest in the country. Under their fostering care many a poor boy has been enabled to win blue ribands and occupy positions of power and prestige. It may be that not every Jesuit professor is really a profound scholar in his subject. But it is my opinion that, given the same knowledge, the Jesuit professor makes an infinitely better use of it in the class than does any other. At this distance of time I am filled with admiration for some of my Jesuit teachers who, notwithstanding their age, partial equipment, and inexperience, managed to make their subjects alive and thereby helped us safely "to come through". If the ill-equipped (ill-equipped, that is, for the particular job) Jesuits did so well, the well-equipped turned their classes into cross-sections of a superior and tremblingly inspiring life.

Education to-day is in a sorry mess. In the totalitarian countries it is tied to the chariot wheels of the reigning political philosophy. In India conditions are not more encouraging. Amateurs wish every now

and then to meddle with educational policies, and 'experiments' are carried out with little consideration for the pupils themselves. The humanities are just now unfortunately under a cloud. We are in danger of worshipping false educational gods. Nevertheless, I feel confident that the Jesuit schools at any rate will not prove false to the ideals of a humane system of education. The aim of education should be, over and above everything else, to transform the "raw-stuff" of original human nature into a harmonious personality. The ideal of education is nothing less than the evolution of human personality through the agencies of arts and science, of philosophy and religion. Such an integrated human personality would be able to touch life poignantly and to infer its harmony with its environment. In Father Castiello's words, "Harmony seen, heard, felt and loved in art; harmony penetrated and abstracted in science; harmony assimilated in philosophy; harmony contemplated, loved and adored in religion: that is the whole scheme of a humane education." The Jesuits, unlike most other pedagogues, have at least such a noble conception of the craft of education. And I believe that they conscientiously try to realize in practice as much of this ideal as is possible under the circumstances.

It is dangerous to prophesy, but I think the influence of the Jesuits in our national life will increase rather than decrease with the passage of time. We can ill afford to lose their sterling services in the cause of education. In South India, especially, colleges like St. Joseph's, Loyola, St. Xavier's, St. Aloysius', and innumerable primary and secondary schools bear witness to the Jesuits' glorious record in the field of education. College-builders like the late Fathers Bertram and Lebeau (not to mention those who are happily with us still) must claim the unstinted admiration of all Indians, making them exclaim in the words of my friend Armando Menezes:

"All men are builders: some (too few) erect
  Star-pointing sightless obelisks of thought
That, soaring, leave agasp the architect
  Astonished and bemused if this be aught
  His teeming brain audacious hath begot.

And some there be who build with rhythmic feet
A body for the Song that comes unsought:
But you, Sirs, build in abstract *and* concrete!"

I referred some pages earlier to Aristotle's view that the "nature" of an institution can only be gauged with relevance to its origins and its completed development. The Society of Jesus had its origin in the fervent desire of seven saintly men of action to canalize their activities in the service of the Church. The Order has since distinguished itself in various ways, its achievements in the sphere of education being of special urgency to the India of to-day in the throes of a rebirth. In its completed development the Society of Jesus will wield with mastery its potent art of unifying all that it touches, of bringing the message of harmony to all and sundry. The 'end' was indeed implicit in the beginning and the great Jesuits of the future will be but reincarnations of a St. Ignatius or a St. Francis Xavier. By remaining true to the ideals of its great founders the Society of Jesus will fulfil its mission in the future as it has done in the past; and now as always the education of children will be its major responsibility, for, after all, theirs is the Kingdom of Heaven.

The Society of Jesus
and
Devotion to the Sacred Heart

by F. DEVIAH, S.J.

IN a sense, devotion to the Sacred Heart of Our Lord is as old as Christianity. But strictly speaking, this is not devotion to the Sacred Heart, since it pays no homage to the Heart of Jesus as the symbol of His love for us, as representing and recalling His love for men. In fact, not till the eleventh and twelfth centuries do we find unmistakable signs of this devotion. Such indications become more marked only in the sixteenth century. The devotion took a forward step during the first three quarters of the seventeenth century; its practice is commended, particularly by the Jesuit ascetical writers. But it was still a private devotion confined to some individual and privileged souls. The first to make it public seems to be Blessed John Eudes, the founder of the Good Shepherd nuns. He preached it from the pulpit, more than 20 years before Bl. Claude de la Colombière, S.J., the chosen collaborator of St. Margaret Mary, did so, and he composed an office in honour of the Sacred Heart. It was, however, in the years 1673–75 that Our Lord chose to reveal the desires of His Heart to St. Margaret Mary, a nun of the Order of the Visitation convent at Paray-le-Monial, France, and to confide to her the task of propagating and of imparting a new life to the devotion. But first a few words on:—

THE DEVOTION IN THE SOCIETY OF JESUS TILL ABOUT 1700.

Fr. Claude Bernier is said to have learnt from revelation that Our Lord bestowed on St. Ignatius a favour similar to that granted to St. Catherine of Sienna, the divine Heart being placed within the saint's breast. St. Francis Xavier, in one of his letters, addresses St. Ignatius as "my Father in the Sacred Heart of Jesus." St. Francis Borgia has an admirable invocation to the wound in the side of Our Lord. We have

abundant evidence of the devotion of St. Peter Canisius, the apostle of Germany, to the Sacred Heart.

The names of Saints Alphonsus Rodriguez, John de Brébeuf, Gabriel Lallemant, Blessed Alphonsus Pacheco (martyred at Salsette, near Goa, in 1586), and Fathers Andrew Caro, Balthasar Alvarez, Nigri, John Suffren, Jerome Dias and Arnold Cath may also be mentioned as some of the notable Jesuits who practised the devotion. "The ascetics and mystics", says Fr. Bainvel, "of the Society of Jesus of the seventeenth century, as they advanced along the path traced for them by St. Ignatius in the *Spiritual Excercises*, seem naturally to discover the Heart of Jesus, and make known their discovery to the faithful by every possible means, by preaching and the direction of souls; by books and representations." Leaving aside such noteworthy names as Toletus, Salmeron, Suarez, de Lugo, Cornelius a Lapide, Binet, Nieremberg, Louis Lallemant, Pierre-Marie, Vincent Caraffa, Paul de Barry, Le Gaudier, Paul Lejeune and John Paulinus among a host of other Jesuit theologians, exegetists and ascetic writers, we may single out for special mention some who have given remarkable prominence to the devotion in their writings and have done much for its propagation.

Fr. James Alvares de Paz, in a monumental work, *Inquisitio Pacis*, treats of the twelve perfections of the Heart of Jesus and speaks of the method in which we may imitate all these perfections of that Heart. Fr. Louis de la Puente recommends the practice of the Morning Offering and has the whole devotion to the Sacred Heart, its theory and its practice, in his Meditations. Fr. Mathias Hajnal published (in 1629) the "Manual of the Friends of the Sacred Heart of Jesus" containing meditations, prayers and hymns to the Sacred Heart. The book is in Hungarian and is embellished with engravings of Our Lord's Heart encircled with flames. Fr. de St. Jure, whose ascetical works were read by St. Margaret Mary with great delight, connects the whole Christian life with the devotion to the Sacred Heart. In one of these, *L' homme Spirituel*, he connects all the acts and exercises of the spiritual life, from the lowest to the highest, with the Heart of Jesus and clearly and lucidly explains how this should be done and persistently exhorts the reader to do so. Fr.

Gaspar Druzbicki is the author of the first manual of devotion to the Sacred Heart, entitled *Meta Cordium Cor Jesu*, containing valuable and devout prayers, a Little Office, points for meditations, litanies, hymns, etc., in honour of the Sacred Heart. Fr. Nouet (died 1680) very often speaks of the devotion in his many works, which were eagerly read by St. Margaret Mary. He gives a good theological explanation of the devotion and has greatly helped in the formation of the theory of the devotion. The assiduous study of the mind of St. Ignatius in the *Spiritual Exercises* led him to the complete theory and practice of the devotion. Some of the titles to his discourses are these : "That the Heart of Jesus Christ is the throne of divine love where the Eternal Father reigns absolutely", "That the Heart of Jesus is the masterpiece of the Holy Ghost, who is all love", "That the Heart of Jesus Christ is personally united to the Word, who is the principle of Love", "On the Singular excellence of the Sacred Heart of Jesus Christ and of His most ardent love for God." Fr. Vincent Huby (died 1693) was the most indefatigable apostle of the devotion to the Hearts of Jesus and Mary, about which he both wrote and preached a great deal.

THE CHOICE OF A JESUIT TO SPREAD THE DEVOTION.

In a series of remarkable apparitions between the years 1673 and 1675, Our Lord appeared to St. Margaret Mary on numerous occasions and showed her His Heart, enveloped in flames, with the wound which had opened it on the cross visible, surrounded by a crown of thorns and surmounted with a cross. He explained to her that these were symbols of His unquenchable love for men and of the sufferings he had endured for them. He requested for a return of love, a love of atonement for the ingratitude, the coldness and the utter disregard with which He was being treated by the generality of men. He wanted her to consecrate herself entirely to the Sacred Heart. He further desired that the picture of His Heart be exposed and publicly venerated ; that the first Friday after the Octave of the feast of Corpus Christi be solemnly observed as a feast of reparation and love in honour of His Divine Heart ; and that Communion be devoutly received on First Fridays. In what is called the Great Revelation of 1675, which took place one day within the Octave of the

feast of Corpus Christi, probably Sunday 16th June, Our Lord, showing the saint His Heart, made the pathetic appeal: "Behold this heart which has loved men so much, which has spared nothing, even to being exhausted and consumed, in order to testify to them its love......And the greater number of them make me no other return than ingratitude, by their coldness and forgetfulness of me in this Sacrament of Love." He then asked her for a feast of reparation to be instituted on the day indicated above. The saint insisted on her wretchedness and unworthiness and powerlessness and begged Our Lord, "Then, give me the means of doing what you command me to do." Thereupon Our Lord said, "Address yourself to My servant Father de la Colombière; tell him from Me to do his utmost to establish this devotion and give My Heart this pleasure. Let him not be discouraged by the difficulties he will encounter, for there will be many, but let him remember that he is all-powerful who distrusting himself, places his whole confidence in Me." Father de la Colombière was thus invested with the sublime mission of establishing and spreading the devotion to the Sacred Heart throughout the world.

Soon after his profession on Feb. 2, 1675, Fr. Claude de la Colombière was appointed Superior of the Jesuit College at Paray-le-Monial. He reached the place on February 15, and immediately entered on his duties as the Spiritual Director of the Visitation nuns there. Later on, St. Margaret Mary wrote: "Fr. de la Colombière asked about me of his own accord, without our knowing each other at all, and at the same time I distinctly heard the words, 'This is he whom I have sent thee'". Providence thus brought these two apostles of the devotion together, and the greatness of the Father consists in this that with unerring precision and without much ado he assured the humble nun of the reality of her divine mission, where before other directors had pronounced her to be a visionary, labouring under gross delusions and excogitating visions due to a combination of physical debility, an over-wrought imagination and a high nervous tension. When the saint revealed to him the part he was asked to take by Our Lord in spreading the devotion, he humbly accepted the mission whole-heartedly, and consecrated himself solemnly to the Sacred Heart offering himself to suffer all things for the realization of His designs. That was on 21st June the same year, on the very day the Lord

ST. MARGARET MARY

BLESSED FATHER CLAUDE DE LA COLOMBIERE

chose for the future feast. St. Margaret Mary did the same that day. The Sacred Heart, newly revealed, had thus made the first conquest. For nearly seven years Fr. de la Colombière applied himself with characteristic thoroughness to the execution of the noble task entrusted to him. In his sermons, spiritual conferences, discourses, letters, at all times and in all places, he called upon those whom he addressed to adore the Sacred Heart, to offer the Communion of Reparation, and to induce others in their charge to do so. When some people asked him why he was so particular in recommending the Communion of Reparation, he merely said that "a person of extraordinary holiness" had recommended to him that practice. Ordered by his superiors to take the post of Chaplain to the Duchess of York, Mary Beatrice, the future Queen of England as the consort of James II, he left Paray and took up residence at St. James' Palace, London, on 13th October, 1676. He thus became the first who preached the devotion in England. Schooled in the love of the Sacred Heart in the Chapel Royal of St. James' Palace, Mary Beatrice will be the first among royalty to petition the Holy Father, Innocent XII, in 1697 to, kindly approve a special Mass and an Office in honour of the Sacred Heart.

But Fr. de la Colombière's position in London was an extremely perilous one and can be best described as that of a sheep among wolves. He was arrested for his apostolic labours on the night of 24th November 1678, in his bed-room two hours after midnight, in connection with the so-called 'Popish Plot' engineered by that infamous Titus Oates, who, even according to the protestant Macaulay, "had construed a hideous romance, resembling rather the dream of a sick man, than any transaction which ever took place in the real world." The Father was lodged for three weeks in the prison of the King's Bench, Southwark, and was then banished from England. Already in ill-health, but now completely broken down, he left England on one of the last days of December and *via* Paris reached Lyons in March 1679. There he took charge of the spiritual direction of the Jesuit Scholastics studying philosophy at the Trinity College. Among these young Jesuits was Fr. Joseph de Gallifet who learned from him the rudiments of the devotion to the Sacred Heart of which he was to become so ardent an apostle later on. As Fr. de la Co-

lombière was getting worse, he was sent to Paray in August 1681 to see if a change would improve his health. But that was not to be and he died on 15th February of the following year at 7 p.m., just 41 years old. At 10 the next morning, Margaret Mary wrote to Mademoiselle de Bisefranc, "Weep for him no longer, rather pray to him and fear nothing, for truly he is more powerful to assist us than ever," thereby indicating that he was already in the enjoyment of eternal bliss. St. Margaret Mary regarded him as a saint; she prayed to him, observed his feast and even composed a litany in his honour. Judged from merely human standards, Fr. de la Colombière, the chosen apostle to spread the devotion to the Sacred Heart, achieved mighty little. But the verdict of heaven is different and St. Margaret Mary assures us that "he obtains in heaven by his intercession, all that is done on earth for the glory of the Sacred Heart." (Letter to Mother de Saumaise dated Feb. 23, 1689). It would seem, therefore, that his apostolate will continue till the end of time. Two years after his death his "Spiritual Retreat" was published. In it he speaks of the apparitions, without however mentioning the name of the person to whom they were granted. The book had a wide circulation and it popularised the devotion among the faithful.

THE CALL FROM THE KING OF OUR HEARTS TO THE SOCIETY.

Bl. Claude de la Colombière (beatified in 1929) was chosen by Our Lord to spread the devotion in his individual capacity; it did not imply that the mission was definitively entrusted, after him, to the Society of Jesus. However, six years after his death Our Lord designed to reveal to St. Margaret Mary His designs on the Society of Jesus in this matter. On July 2, 1688, she had a vision in which she saw Our Lord on a throne showing His wounded Heart. On one side of Him was the Blessed Virgin, on the other was St. Francis de Sales with Fr. de la Colombière and some nuns of the Visitation. The Blessed Virgin, says the saint, first addressed the daughters of the Visitation. "Then, turning towards Father de la Colombière, this dear Mother said to him: 'And you, the faithful servant of my Divine Son, have a great share in this precious treasure; for, if it is given to the daughters of the Visitation to make it

known, loved and distributed to others, it has been reserved to the Fathers of the Society to make known and perceived its profitableness and its value, so that by receiving it with the respect and gratitude due to so great a benefit, all may derive profit from it. In proportion as they shall do this, the Divine Heart will shed its blessings and graces on their ministry. They will produce fruit beyond their labours and hopes, and at the same time they will receive abundant graces for their own salvation and perfection."

On August 10, 1689, she writes to Fr. Croiset: "Although this treasury of love may be a property belonging to everyone and to which everyone has a right, it has, however, been......given to the daughters of the Visitation, because they are appointed to honour its hidden life, in order that, being revealed to them, they might make it known and might distribute it to others. But it is reserved to the reverend Fathers of the Society of Jesus to make known the value and the usefulness of this precious treasure, from which the more one takes the more there remains to be taken. It will, therefore, be wholly in their own hands to enrich themselves abundantly with all kinds of blessings and of graces, for it is by this efficacious means which He offers them that they will be able to fulfil perfectly, according to His desire, the holy ministry of charity appointed for them. For this divine Heart will so pour out the sweet unction of its charity upon their words that they will penetrate like a two-edged sword the most hardened hearts, so as to render them susceptible to the love of this divine Heart, and the most guilty souls will be brought by these means to a salutary repentance. Finally, this is the means by which He wills to pour out upon the Visitation and upon the Society of Jesus the abundance of these divine treasures of grace and salvation, provided that they render to Him what He expects from them, which is a homage of love, of honour and of praise, and that they labour with all their strength for the establishment of His reign in hearts. He expects much from your holy Society on this subject, and He has great designs about it. This is why He has made use of the good Father de la Colombière to take the first steps for the spreading of the devotion to that adorable Heart, and I hope that you will be one of those of whom He will make use to introduce it into your Order."

An author of a life of St. Margaret Mary seeks to answer the question as to why Our Lord chose the Society for this purpose. He is, however, speaking of the choice of the confessor of the saint. He writes: "In selecting her director from the Society of Jesus, the Almighty designed to recompense in his person the services which that valiant band had rendered to the faith during the great religious struggles of the sixteenth century, when by the zeal of its founder, the heroism of its earliest members, and the might of its theologians, it contributed so largely to the suppression of heresy and the edification of the faithful. Perhaps also its Divine Master was pleased thus to mark His approval of the attitude it took when, in the seventeenth century, Jansenism began to throw its baneful shade over Western Europe, for without diminishing aught of the Justice of the Infinite, the Jesuits have never failed to keep distinctly before the eyes of their people the boundlessness of the Divine mercy and love, which the teaching of Jansen so perversely ignored. It is also to be remarked that in return for such services as raising the éducational standard of Christianity, civilising Paraguay, evangelizing Japan, enriching the museums of Europe with the most valuable discoveries, shedding their blood on many a distant shore, and, above all, refreshing the whole world with the odour of its sanctity, the Society of Jesus was about to be persecuted and banished, its most illustrious and venerable members condemned to prison or to death, and that it well became the justice of Heaven to countenance and console it with this visible sign of favour. For all these reasons it was well that the priest chosen to verify and proclaim the revelations of the Sacred Heart should be one of this Society."

On this passage Fr. Coleridge, S.J., makes the following observation: "For ourselves, indeed, we cannot say whether it entered into the counsels of the Most High thus to recompense the services which the Society of Jesus had been permitted to render the Catholic Church, but we shall for ever bless our Divine Lord for choosing this first disciple of His Sacred Heart from our number, and confiding the propagation of this glorious and loving devotion to the Society of Jesus." This much, however, is certain—for propagating the devotion an active,

not a contemplative, Order was needed. Providence had already entrusted the Dominicans with the Rosary, the Franciscans with the Way of the Cross, the Carmelites with the Brown Scapular and the Theatines with the Blue. And so Our Lord deigned to entrust the devotion to the Society in conjunction with the Religious of the Visitation, a comtemplative Order. Let us now seek to answer that other question as to why Our Lord wants the Society of Jesus to be particularly devoted to His Sacred Heart.

THE WAY OF THE SOCIETY, THE WAY OF THE SACRED HEART.

The spirit of the Society of Jesus is entirely the spirit of devotion to the Sacred Heart. This need cause no surprise. Personal attachment to Jesus was the driving force of St. Ignatius, who forsook a temporal sovereign to enlist himself under the banner of the Eternal King. He lived by the love of Jesus and worked for that love. Entire devotedness to the person of Jesus was his characteristic trait to the point of identifying his interests with those of Jesus, his concerns with His. St. Mary Magdalen of Pazzi affirmed that she learnt from a revelation, on 26th December 1599, that "The spirit of St. Ignatius is the spirit of St. John the Evangelist, a spirit wholly of love." He consecrated himself to his King and gave Him his human heart, its homage, its service, its reverence. This love of his breathes forth in the Society of his conception. He considered that the real head of the Society of Jesus is Jesus, and hence he never would allow any discussion on this point of the name of the Society he founded. He called it, "The Company of Jesus". Both the *Spiritual Exercises* and the *Constitutions* he wrote breathe forth that love. The prayer, "Soul of Christ, sanctify me", which heads the *Spiritual Exercises*, breathes of love. "In the *Spiritual Exercises*", writes Fr. Bainvel, "there is no distinct mention of the Sacred Heart, but we may say that they lead souls towards that divine Heart by the human manner in which they present to them Our Lord who appeals for their devotion and love; by the attentive and loving study of Jesus in His life and in His death; by the means used that stir into action every impulse of passionate love for

Jesus, responding to His love for us. The most terrifying meditations, such as those on sin and that on hell, end with a colloquy of love and of gratitude, one might say with a cry of the heart to the Heart of Jesus. Each moment in these meditations we come quite close to the Sacred Heart, and, as it were, under the influence of Its burning love. The petition, so often, so earnestly, repeated, that we may "know Jesus intimately, in order to love him more and to follow him ever more faithfully", is quite in the spirit of the devotion. The loving conformity of life and the union of the heart with Jesus that are the soul of the *Exercises*, prepare the retreatant to enter into intimate communion with the Sacred Heart as soon as It will be revealed to him".

The Society of Jesus is the product of the *Spiritual Exercises;* it is the answer to that stirring proclamation which rang in the ears of St. Ignatius, "My will is to conquer the whole world, and all enemies, and thus to enter into the glory of My Father. Whoever, therefore, desires to come with Me must labour with Me, in order that following Me in pain, he may likewise follow Me in glory". *Mecum*, with Me, this little word has compressed in it the whole heart and spirit of the Society of Jesus—the life of the Society is to be a life in Christ, with Christ and for Christ, to bring souls to Christ. And all this is to be done out of love, a love which "gives and does not count the cost, fights and does not heed the wounds, toils and does not seek for rest, labours and does not look for reward".

If the Society is the product of the *Spiritual Exercises*, it is preserved and governed by the *Constitutions*, every page of which breathes forth the same spirit of love. The book of the *Constitutions* most emphatically inculcates the way of the Sacred Heart, the way of love through sacrifice. At the outset, St. Ignatius informs us that the fundamental law of the Society is the law of love and it is that which "is to preserve, govern and advance in His holy service this least Society of Jesus." He requires of every member of the Society to be "as one who, being dead to the world and to self-love, lives only to Christ our Lord and has Him in place of parents, brothers and all things whatsoever." He wants the Jesuits to be so thoroughly imbued with love for Jesus that they should "love and earnestly desire......to be

clothed with the same garments and with the livery of their Lord for His love and reverence; insomuch that.........they would wish to suffer reproaches, slanders and injuries......, because they desire to imitate and resemble in some sort their Creator and Lord Jesus Christ, and to be clothed with His garments and livery; since He clothed Himself with the same for our greater spiritual good." Fr. Ribadeneira has in a few lines given us the sum and subtance of the Jesuit *Constitutions*: "Men crucified to the world, and to whom the world itself is crucified, such would the spirit of our life have us to be; new men, I say, who have put off their own affections to put on Christ; dead to themselves to live to justice; who with St. Paul in labours, in watchings, in fastings, in charity, in knowledge, in long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, show themselves ministers of God, and by the armour of justice on the right hand and on the left, by honour and dishonour, by evil report and good report, by good success finally and ill success, press forward with great strides to their heavenly country themselves, and by all means possible, and with all zeal urge on others also, ever looking to God's greatest glory." No wonder that St. Francis Xavier was so fond of repeating, "Society of Jesus, O Society of Love." And all this love is love of reparation, too, since it is a question of depleting the ranks under the standard of satan to bring them under the Standard of the King of Love, the King of every human heart. It should moreover be remembered that the Jesuit by his profession is pledged to procuring not merely glory, not even great glory, but greater glory to God.

THE RESPONSE OF THE SOCIETY TO THE CALL OF THE SACRED HEART.

Many Jesuits, most of them friends or spiritual sons of Bl. de la Colombière, embraced the devotion with intense enthusiasm. On all possible occasions they spoke of it; they inspired their pupils with it. In a few years, the devotion was known throughout all France, in Canada and even in the Far East. By 1689 already both Fr. Croiset and Fr. Froment had established many associations of the Sacred Heart. Confraternities were on the increase, altars dedicated to the Sacred

Heart began to multiply, and writers and preachers began to propagate the devotion so successfully that out of their very success was born opposition. No one suffered more opposition in this way than Fr. Croiset, the successor of Bl. de la Colombière as St. Margaret Mary's spiritual director and co-operator in spreading the devotion.

TWO INCIDENTS WILL SHOW THE PRUDENCE OF THE SOCIETY IN THE MATTER OF NEW DEVOTIONS.

The first of these incidents relates to Fr. Croiset. Being professor of rhetoric and Spiritual Father in the Trinity College, Lyons, every year he sent out into the world a body of young Jesuits infused with something of his unbounded enthusiasm for the devotion to the Sacred Heart. At the request of St. Margaret Mary, he had already published a booklet on the devotion in 1689. Two years later, he published a second and enlarged edition of the same with a short account of the life of the saint—she had died the previous year. The book was an enormous success. The devotion was becoming very popular and the Father started a Confraternity of the Sacred Heart and the Communion of Reparation on First Fridays at Lyons. These 'innovations' appeared to be the outcome of hastiness and credulity on the part of the Father in the eyes of his brethren in the College. They, therefore, complained about these novelties to the then Jesuit General, Tirso Gonzalez, who ordered an immediate inquiry into the matter. Five Fathers sat in judgment and returned an unfavourable verdict. In accordance with the verdict, the General, on 19th April, 1695, expressed the fear that Fr. Croiset might have been "taking up singular opinions", and ordered the suppression of the Confraternity and the Communion of Reparation at Lyons. The Father was, moreover, to be removed from the College and was not to be entrusted, for some time to come at least, with the formation of the Jesuit Scholastics. The General's orders were executed. But the Provincial of Lyons, Fr. Gabriel Jacob, the ex-Provincial, Fr. Billet, and some others, judging the treatment meted out as harsh and unjust, appealed to the General. The General replied on June 21, admitting the "exceptional holiness of the Father" and praising "his remarkable aptitude for promoting piety among the

young." He was anxious that the reputation of Fr. Croiset should be safeguarded, but was not for reinstating him in the College immediately. This was a hard blow to the Father. He obeyed cheerfully, however, and thus was preparing himself for a harder blow that was to come soon. Though he was not in a position to preach the Sacred Heart to the world at large as much as he wished, his book did the work. In 1704 the blow came: his book was placed on the Index of forbidden books for the ostensible reason that certain formalities were not complied with. Though the prohibition was lifted only in 1807, it did not interfere with the book being translated into Italian almost immediately, after the formalities had been complied with. The spread of the devotion was in no wise impeded, for books by other Jesuit writers were by then in the field.

The second incident happened in 1697. The censors-general of the Society of Jesus in Rome were examining one of the books written by a member of the Order. They praised the book as one "written with knowledge and talent; there could be nothing better suited to promote the devotion to and the worship of the Sacred Heart." Nevertheless, they gave it out as their considered opinion, an opinion with which Fr. Gonzalez, the General, concurred, that the book should not be published, and added: "We desire that the members of our Order should no longer employ themselves in supporting the cause of the Sacred Heart at the Court of Rome, and particularly that your Paternity (the General) should not be a mediator to obtain that the feast with the Mass and office proper to the Sacred Heart might be granted to the whole Church; especially at a time when new devotions are increasing everywhere and are pitilessly set aside by Holy Church." This judgment of the censors will not seem strange at all to one who remembers that the Jesuits profess special loyalty to the Pope and that in the matter of this devotion the Church proceeded cautiously and with the proverbial slowness of Rome. She had refused in 1687 the request of the Visitation nuns to celebrate the feast of the Sacred Heart, with a special Mass and Office, in their convents, and had asked them to apply to their respective Bishops. In 1697, the Sacred Congregation of Rites granted to the Visitation convents permission for the Mass of the

Five Wounds to be celebrated on the Feast of the Sacred Heart, but turned down the request of the Ursuline nuns of Vienne who had also applied for obtaining the feast for themselves. The Visitation convents once again besought Clement XI in 1707 to grant them the Mass proper to the feast but met with a refusal. In 1726 the Kings of Poland and Spain, some bishops and the Visitation Order requested Benedict XIII to grant the Feast with the Office and Mass proper to it. The Postulator of the cause, and the soul of the movement, was Fr. de Galliffet, the Assistant for the French Provinces of the Society at Rome. The following year, the Sacred Congregation gave an unfavourable answer, and on fresh efforts being made by the Father in 1729 gave a categorical negative reply. In 1765 Rome approved the proper Mass and Office for the feast of the Sacred Heart and permitted its use for Poland and the Archconfraternity of the Sacred Heart. The same year, the privilege was extended to the Visitation Order and France, and the Society of Jesus. The feast was permitted, not ordained, and it was left to Pius IX to extend the feast to the whole Church under the rite of "Double Major" in the year 1856, and this he did basing himself, not on the revelations of St. Margaret Mary, but on the theological merits of the case for a feast in honour of the Sacred Heart. The Beatification of Margaret Mary took place in 1864. Pope Leo XIII, in 1889, raised the feast to the Double of the First Class and consecrated the whole human race to the Sacred Heart. Pope Benedict XV canonized Margaret Mary in 1920. In 1928 Pope Pius XI raised the feast to the highest rank of feasts with an octave in the Church and prescribed a specially composed Act of Reparation to be recited on that day. Such having been the procedure of Rome, no one need wonder at the decisions of the General and the Censors of the Society of Jesus.

These two adverse incidents in no way held up the onward march of the devotion in France, Belgium, Canada and in the Indies. Fr. de Galliffet, who had miraculously recovered from a malignant fever, to the utter astonishment of the doctors who attended him, through the intercession to the Sacred Heart, made a vow to spend his life in spreading the devotion. He was encouraged by Margaret

Mary who wrote to him thus: "O my Father, I conjure you to leave nothing undone that may help to spread this devotion everywhere. Jesus Christ has shown to me in an undoubted manner that it is by means of the Fathers of the Society of Jesus that He wishes to establish everywhere this devotion, thereby to win over to Himself a countless number of faithful servants, of perfect friends and of grateful children." While at Rome as the French Assistant, he did all he could to represent the case for the feast before the Sacred Congregation, and the better to back up his case he wrote a book, in Latin, on the devotion, defending it against attacks and clearly bringing out its sound theological basis. The book was approved by the General and the Jesuit censors, and was printed at the Vatican Press in 1726. It was dedicated to the Pope and in the dedication the author requests the Holy Father to establish the feast. Though his efforts for obtaining the feast were fruitless, he had the honour of having prepared and achieved the triumph of the devotion when in 1726 he obtained the canonical erection of the Archconfraternity of the Sacred Heart in Rome. He returned to France in 1732 and there laboured for the spread of the devotion by translating his book into French and by every other conceivable means, so successfully that by 1743, six years before his death, no fewer than 702 Confraternities of the Sacred Heart were established, some of which were in Syria and China. Fr. Thomas Rossi (died 1774 and is buried at Sarugani, Ramnad Dist.) preached the devotion in South India and wrote a dissertation on the Sacred Heart in Tamil. Fr. Thomas Lawson (died 1807 aged 87) propagated the devotion in England. He published a treatise on the Sacred Heart and even printed a second edition of it.

THE SOCIETY'S MAGNIFICENT ACT OF HOMAGE TO THE SACRED HEART.

Meanwhile, the stage was being slowly set whereon the Society of Jesus was to exhibit to heaven and earth the most magnificent and heroic act of homage to the Sacred Heart which it did ever perform or is likely to perform again. The Bourbon Courts of France,

Spain, Portugal, Naples and Parma, together with the free-thinkers of France and the Jansenists, were plotting its destruction. In 1758, the Society was civilly suppressed in Portugal and its possessions.

More storms were slowly gathering. The Society was suppressed in France in 1764 and in Spain in 1766–67. That the devotion to the Sacred Heart might be a consolation to the members of the persecuted Order, the then General, Fr. Lorenzo Ricci, obtained from the Holy See, on July 10, 1765, a special Mass and Office for the feast of the Sacred Heart together with a plenary Indulgence for all the faithful, who, after confession and communion, should visit a Jesuit church on that feast.

Bereft of all human aid, attacked on all sides and overwhelmed with calumnies, the Society as a body turned to the Sacred Heart for help in the year 1767. In an encyclical letter addressed to the whole Society, and dated June 3 of that year, the General, Fr. Ricci, exhorted his subjects to repose their fullest confidence in the protection of the Sacred Heart and prescribed certain devotional practices and common prayers for the whole body. He bade them fly for protection to the Blessed Virgin Mary, the Queen of the Society of Jesus, interceding her to open for them an entrance into the Heart of Jesus, that therein the Society might find a shelter in all its trials.

Seven years passed by and the supreme trial came. On August 16, 1773, the Brief of Pope Clement XIV was promulgated suppressing the Order. The 233 years old Society of Jesus was no more. Branded as a reprobate, stigmatized as a disturber of the peace, the Society accepted its disgrace and its death sentence with absolute submission. No word of protest escaped its lips against the Pope that issued the death warrant. Its members had written books and preached sermons without number. But no sermon or writing of theirs was so effective as this act of silent death. It was the collective act of the whole Society of Jesus, a magnificent act of homage to

the Sacred Heart, a homage of faithfulness to that Heart in, and unto, death. Greater love than this no society hath shown, that a body of 23,000 men should have laid down their lives without a murmur for their Eternal Friend!

Even after their suppression, the devotion was preached by the ex-Jesuits. How largely the popular mind of the time connected the Society of Jesus with the devotion to the Sacred Heart can be gauged from the two following facts. A group of seminarians, under the leadership of François Eleonore de Tournely, conceived the idea of forming an association which might take up the work of the suppressed Society of Jesus, and called their association by the significant name of "The Society of the Sacred Heart," populary known as "The Fathers of the Sacred Heart." This association ceased to exist in 1814 when the whole body joined the Society of Jesus on its restoration. To come to the second fact, Queen Maria Francisca of Portugal, wishing to make some reparation for the evil done to the Church by Pombal, requested Pope Pius VI to grant permission to establish the feast of the Sacred Heart, to be kept as a holy day of obligation, throughout the Portuguese dominions. The Pope, in his Brief conceding the favour, uses the very words of the Queen, "that this extension of the devotion to the Sacred Heart would serve as an act of reparation for the unjust persecution of the Society of Jesus."

When the Jesuits of Russia, who had not been affected by the Brief of suppression, met in a General Congregation a second time at Polotsk in 1785 to elect their second Vicar-General on the death of the first, they decreed that the Collect of the Mass of the Sacred Heart was to be added on henceforth to the Litanies daily recited in common by the Jesuits, a custom which still continues to-day. The new Vicar-General, Fr. Lenkiewicz, too, addressed a letter on the devotion to the Rectors of Poland and Russia strongly exhorting them to see that "devotion to the most Sacred Heart be ever more and more impressed by them and their subjects on the minds of the faithful, and that it be spread and solidly established everywhere." We thus see that the Society in Russia worthily discharged its duty of cultivating and propagating the devotion.

THE RESTORED SOCIETY'S DEVOTION TO THE SACRED HEART.

The Society was re-established throughout the Catholic world by the Bull of Pope Pius VII dated August 7, 1814. With renewed vigour born of death in and for the Sacred Heart, it took to the cultivation and propagation of the devotion. Nearly every General of the Restored Society has written an encyclical letter to intensify the personal love of the Jesuit for the Sacred Heart and his zeal on behalf of the devotion. The encyclical letter of Fr. Roothaan on the subject is quite a masterpiece of its kind. Enumerating the several reasons why the Jesuit should be particularly attached to the Sacred Heart, he writes: "Moreover, as children of the Society, the life of Christ is held up to us as the almost exclusive subject of our daily meditation; and St. Ignatius teaches us that the first and chief aim of our spiritual life must be to know Jesus more thoroughly, love Him more ardently, and follow more and more perfectly in His foot-prints. With good reason, then, does the Society invite, nay, press us to approach this great, overflowing, inexhaustible fountain of all virtue and sanctity, and with peculiar ardour urge us to contemplate and know and love and imitate the most Sacred Heart of Jesus."

On January 1, 1872, the twenty-second General of the Society, Fr. Peter Beckx, consecrated the whole Society to the Sacred Heart and enjoined on all the Jesuit houses to unite with him in the consecration of the whole body. Two years previously he had obtained from the Sacred Congregation of Rites the privilege of celebrating the feast of the Sacred Heart as a feast of the First Class with an Octave by the Society of Jesus. In 1930, the present General of the Society, Fr. Ledochowski, renewed this solemn act of consecration for the whole Society, promising to the Sacred Heart that the Society will faithfully, strenuously and with full ardour carry out the mandate laid on its shoulders. In 1938, on the occasion of the 250th anniversary of the day on which Our Lord deigned to communicate to St. Margaret Mary His designs on the Society of Jesus, he ordained that henceforth every year on July 2nd all the priests of the Society should offer Mass, at least in second inten-

tion, in thanksgiving for the great favour conferred on the Society and to implore help to fulfil that duty of fostering and promoting the devotion. Those who are not priests are to offer Mass, communion and their Rosary for the same intentions.

Besides these ordinaries of the Generals, four General Congregations (such a Congregation is the only legislative body in the Society) have passed decrees concerning the devotion, (Cong. XXIII, Decree 46; XXVI, d. 21; XXVII, d. 223; XXVIII, d. 20). The decree of the twenty-eighth Congregation held in 1938 runs as follows :–" The twenty-eighth General Congregation, on the occasion of the two hundred and fiftieth anniversary of the revelation in which Christ Our Lord through the maternal hands of the Blessed Virgin Mary entrusted to the Society the delightful office of making known His Sacred Heart, not only confirms the decree of the twenty-seventh General Congregation urging us to practise and cherish and propagate devotion to the Sacred Heart of Jesus, but also ardently desires all the members of the Society to foster this devotion in their own souls and in the souls of others particularly by the practice of that spirit of prayer and penitential reparation which the Encyclical Letter of Our Holy Father, Pius XI, *Caritate Christi Compulsi*, proposes as an extraordinary remedy for the extraordinary necessities of our times."

THE SOCIETY'S PRESENT EFFORTS TO PROPAGATE THE DEVOTION.

Space forbids the enumeration of the modern Society's attempts to popularise the devotion to the Sacred Heart, and so we will confine ourselves here to the Apostleship of Prayer alone. The Apostleship of Prayer is the simplest and most excellent form of the practice of the devotion. It is an association of members united together to offer their prayers, works and sufferings in the spirit and with the intentions of the Sacred Heart of our Lord.

The Apostleship of Prayer was first started on December 3, 1844 by Fr. Gautrelet in the Jesuit Scholasticate of Vals, France. But it owes its present popularity to the dynamic personality of Fr. Henry Ramière

who, in 1861, adapted its organisation for parishes and all Catholic institutions. He published a book, *The Apostleship of Prayer*, which met with phenominal success. He also started the *Messenger of the Sacred Heart* as the organ of the Apostleship. In 1879, he gave the association its official statutes, which were approved by Pius IX. In 1896, the revised statutes were approved by Leo XIII. Various Popes have enriched the Apostleship with copious Indulgences. The General of the Society of Jesus, who is the Director-General of the Apostleship, granted the members of the association a share in all the merits, prayers and sufferings of the members of his Order. Since then other Religious Institutes have accorded the same favour to the Apostleship, so that at the beginning of 1938 we have the impressive fact that its members participate in the merits and works of 743 Religious Orders and Congregations, a fact which will be reason enough for any thinking Catholic to make him join the Apostleship of Prayer forthwith and without further delay. The monthly intentions, both the General and the Missionary intentions, for which the members are to pray are appointed by His Holiness the Pope. With its 41 National Secretariates (39 of which managed by the Jesuits), 1243 Diocesan Moderators, 124,482 local centres, 72 Messengers of the Sacred Heart (57 of which are edited by the Jesuits) in 44 different languages, and 35,000,000 members, the Apostleship of Prayer is the most potent force in the Catholic world of to-day (figures as in the beginning of 1938). Besides the organs of the association, there are 62 other periodicals which monthly publish to the world the intentions of the Apostleship of Prayer.

Here in India, St. Joseph's College started the Apostleship of Prayer. Already in 1860, while the College was still at Negapatam, attempts were made to work it on the lines indicated by Fr. Gautrelet. In 1865 the prelates of South India, united together at Pondicherry, decided to establish the Apostleship of Prayer and to propagate the devotion to the Sacred Heart throughout their Vicariates. Accordingly, Mgr. Canoz issued a Pastoral Letter on the subject to his workers of the Madura Mission. In 1869 the Apostleship was definitely organised on the lines indicated by Fr. Ramière, in St. Joseph's, which had the good fortune of having Fr. Pelissié as Minister, in 1876. In this Father, while he was at Vals

studying theology (1862–65), Fr. Ramière had found a precious aid. Trained under such a leader, Fr. Pelissié, as minister of the College, and later, on its transfer to Trichinopoly, as procurator and spiritual father, contributed largely to the success of the association in the College. He published in Tamil a Manuel of the Apostleship of Prayer, which in 1889 two years after his death, saw its third edition. The Tamil Messenger, started in the College and printed in the College press 54 years ago, was the first of its kind in India.

There is the Eucharistic branch of the Apostleship of Prayer known as The Eucharistic Crusade. Having had as its forerunners, "The Militia of the Pope" started by Fr. Leonard Cross, S.J., in 1865, and the "Armada of the Angels" started by Fr. Ramière in conjunction with Canon Hamet of Lyons in the year 1880, the Eucharistic Crusade of the present day is the work of Fr. Albert Bessières, S.J. He spent three years, 1910–13, in drawing up an outline of the Crusade. It was welcomed by the Eucharistic Congress of Lourdes in 1914 and was formally set on foot in 1915. Pope Pius XI gave it the happy name of "Primary School of Catholic Action" and by an Apostolic Letter gave it a canonical status in 1932. The Crusade developed rapidly so that at the beginning of 1938 there were over 4,000,000 members enrolled and the Crusade had 20 periodicals printed in nine different languages. (The headquarters of the Crusade for India is at St. Aloysius' College, Mangalore.)

Started in the same year as the Eucharistic Crusade and somewhat akin to it, is the K. B. S. Crusade (Knights of the Blessed Sacrament) founded in England by Fr. Edmund Lester, S.J. Two years later he decided to admit women and children into the Crusade and devised the names of Handmaids and Pages of the Blessed Sacrament,(H.B.S., P.B.S.). In a few years the movement had over 3,000,000 members, who all promise to be weekly Communicants and to adopt a 'style of life' worthy of the Eucharistic Lord. The Knight-Director for India is Fr. P. Carty, St. Joseph's College, Trichinopoly. Both Pope Benedict XV and Pius XI have approved and blessed the Crusade. In 1933 Fr. Bliss, the National Director of the Apostleship of Prayer in England, suggested to Fr. Lester to unite his movement to the Apostleship so as to form a kind of inner

circle—a bodyguard round the Blessed Sacrament, and remove any appearance of rivalry between the two. But Fr. Lester died in 1934 before the suggestion came to maturity.

The monthly Missionary Intention proposed for the Apostleship of Prayer is particularly dear to The Students' Missionary League, a world-wide organization of recent origin. Mission study, mission prayer and mission action is the object of the League which has its own organ in almost every country of Europe and is mostly under the direction of Jesuit Fathers. The Indian Headquarters of the League is at St. Vincent's High School, Poona.

Intimately connected with the Apostleship of Prayer is the Consecration of Families to the Sacred Heart, by which the members of a family deliberately and solemnly engage themselves to lead a life of pure devotedness to the Sacred Heart. The present form of consecration is due to Fr. Ramière, who had a great part in promoting the devotion to Christ the King. Already in 1861, he laid down the principles of the Consecration and urged the devotion in the columns of the French *Messenger*. As the first and most zealous promoter of the devotion, he presented to Pope Pius IX a petition signed by 525 Bishops requesting the Pope to consecrate the whole human race to the Sacred Heart. Asked by the Pope, he drew up a scheme for the purpose which included the Consecration of families by parents, of communities by superiors, of dioceses by Bishops, all united with the Vicar of Christ whose office it was to consecrate the entire world. But the Franco-Prussian War prevented the complete carrying out of the project. In 1882, Fr. Ramière again urged the whole world to consecrate its families. Since then, the various *Messengers* have spread the devotion widely. In recent years, Fr. Mateo Crawley Boevey, of the Congregation of the Sacred Hearts of Jesus and Mary, gave the movement a new impetus. The members of the Congregation have agreed with the Jesuits in certain countries, such as Ireland, to bind themselves mutually in spreading the reign of the Sacred Heart.

The relationship of Consecration of Families to the Apostleship of Prayer and the Society of Jesus is well brought out by Pope Benedict

XV. Speaking to the Italian promoters of the Apostleship, on June 22, 1919, the Pontiff said, " We have decided that all matters concerning such Consecration should be confided to the Society of Jesus.........it is Our most earnest desire that this work of Consecration of families to the Sacred Heart should everywhere become better known, adopted and cherished......We therefore hope that the work of Consecration of Families will belong especially to the Apostleship of Prayer, for to that body it owes its origin, and it should be connected with it and be under its control."

It can be said, in conclusion, that the Society has not been unfaithful in the fulfilment of the task undertaken from the days of Bl. de la Colombière.

Our Lady and the Society of Jesus

by T. SRINIVASAN, M.A.

THE devotion to Our Lady is an integral part of the Catholic faith. The basis of our faith is the Incarnation of God to redeem fallen man. "Sacrifice and oblation Thou wouldst not; but a body hast Thou fitted to me." When the Word of God was made flesh it was in and through Mary that the mystery was perfected. When Our Lord offered on Calvary the supreme oblation of His Life, the Body and the Blood that were sacrificed were those which He had assumed from Mary. She who had been co-operating with the Divine plan of Redemption from the moment of the Angelic Salutation thus completed her rôle as Co-redemptrix with Christ. This is not for us a matter of mere historical interest. The sacrifice of the cross is daily renewed on our altars. The Second Person of the Holy Trinity is for ever the Son of God and the Son of Man and so the Son of Mary. Mary is for ever the Mother of God, Theotokos, as the Council of Ephesus triumphantly asserted against Nestorius.

This truth was again challenged in the 16th century. "When the bad spirits and false prophets came up again from the realms of darkness and plotted the utter overthrow of Christian faith in the 16th century, then they could find no more certain expedient for their hateful purpose than that of reviling and blaspheming the prerogatives of Mary; for they knew full well that if they could once get the world to dishonour the mother, the dishonour of the Son would follow close. The Church and Satan agreed together in this that mother and Son went together" (Newman). Now we see that the Society of Jesus was the weapon forged by Divine Providence to combat this heresy. Hence it is no wonder that the Jesuits have been jealous of the honour of Our Lady as the very hall-mark of integral Christianity.

Ad Jesum per Mariam is in no instance so true as it is of St. Ignatius. St. Ignatius was a knight before he became the knight of Our Lady and it is as the knight of Our Lady that he turned to the service of Jesus and founded a Company in His name and for His service. Knighthood was his road to Damascus. His whole being was steeped in the ideas of chivalry which he had imbibed from medieval romances. He had his Lady Love like all knights. He was out for glory, not for money. At Najera he refused to touch his share of the spoils. When he came back from Pampeluna wounded the first book he asked for was Amadis of Gaul. He underwent two painfull operations in the leg rather than forego the wearing of the rich legging of those days.

The conversion of St. Ignatius consisted in turning away from earthly love to the service of Our Lady. He would be her knight, yet withal a knight. He had his vigil of arms, hanging up his sword and armour before her shrine at Monserrat on the eve of the Annunciation. The story of the Moor who insulted Our Lady and narrowly escaped death at St. Ignatius' hand illustrates the fervour of his new love. That he still thought of his new field of service in terms of chivalry is shown by the fact that he went to Jerusalem to found his Order—Jerusalem which had witnessed the noblest triumphs and the dismal failures of the great orders of medieval chivalry.

It is to Jerusalem that St. Ignatius still looked sixteen years later, and when Providence directed him to Rome the new order came out as a company—a company, as Paul III put it with truly Divine inspiration, *Regimini militantis Ecclesiæ,* for the Government of the *fighting* Church. The new company was to have its drill book, the Spiritual Exercises, of which the celebrated meditation on the Two Standards is said to have been derived from a medieval romance. Thus did chivalry die a hard death in St. Ignatius who, more truly than Bayard, is the last of the knights, sans peur et sans reproche. As St. Francis brought to the service of the Church all that was best in the Troubadours and became jongleur de Dieu, St. Ignatius spiritualised and sublimated the ideas of chivalry before it was pulverised by Cervantes. Thus he became as Newman says, the St. George of the modern world.

Our Lady is seen at the side of St. Ignatius at every important step in his career. To the penitent at Manresa she is said to have appeared as many as 30 times. There is a tradition that every word of that remarkable book, the Spiritual Exercises, was inspired by the Queen of Saints. When Ignatius had gathered his first disciples it was in the shrine of Our Lady at Montmartre and on the feast of the Assumption that they took their first vows. When St. Ignatius, after several months of preparation, said his first mass, he said it in the head church of Our Lady, St. Mary Major in Rome. In drawing up the constitutions of the Society St. Ignatius turned to the Mother of Good Counsel whenever some knotty point arose for decision.

As the father, so the children. The devotion to Our Lady of the three famous young saints, Aloysius, John and Stanislaus, is well-known. And it is not always realised that their angelic purity was due to the special favour of the Virgin of Virgins. The greatest theologian of the society, Suarez, owed to her his vocation and his science. Coming to humbler men, the saintly porter of Majorca, St. Alphonsus Rodrigues, spent his days in the company of Our Lady. With great naïveté he told her once that he loved her much more than she did. Mary like a true mother chided him and told him that hers was much greater than his. That dialogue shows at any rate his ideal—to love Mary with a love surpassing the love for a mother. The same saint was translated to Heaven in 1563 to witness the feast of the Assumption.

Our Lady is the Queen of Apostles, and so of the Jesuit missionaries some of whom have emulated St. Paul by the extent of their travels and the magnitude of their tasks. We might as well begin with another lay brother, Benito Goes, one of the greatest travellers of all time. A soldier in the Portuguese army, Goes was converted from a life of sin at a shrine of Our Lady at Coleche near Travancore. When he was praying before the statue of Our Lady there, he saw—and his companions also—tears streaming down from the eyes of the Child in her hand. Goes entered the noviciate at Goa but out of humility refused to go up for the priesthood. As a lay brother then he went to the court of Akbar along with Fr. Jerome Xavier.

Fr. Ricci's arrival in Pekin had convinced him that Cathay was no other than China. But people doubted it still and Goes was chosen by the Provincial, Fr. Pimenta, to investigate this problem by himself undertaking the journey to China by the overland route. Before he set out on his voyage which occupied four years and forms a real epic of courage and virtue, he wrote to the Provincial requesting him to say a mass for his intentions to Our Lady of Victory that "she may enable me to triumph over all my enemies and difficulties." The holy brother died just beyond the Great wall of China after meeting a fellow Jesuit sent by Ricci, and thus demonstrating at the cost of his life that Cathay was no other than China. Before his death he lamented the fact that he could neither confess nor receive the last sacraments, but said, "The good God has preserved me from all grave sins during these four years." May we not see in this the greatest favour that Our Lady of Victory had given him so that in seeking Cathay he found heaven?

Speaking of China, the Apostle St. Xavier had given up his life trying to enter it. Fr. Valignani had cried cut in despair, O rock of China, when will you open? But even this rock was cleft in twain and a way was made for Christ, by Mary. When Fr. Ricci went to Tchao-king he began his work by exposing a picture of Our Lady and explaining to visitors the meaning of the Redemption. His first present to the Emperor Wan-li, when he reached Peking in 1601, was a picture of the Madonna.

In India too, when the first mission to Akbar came in 1580, the fathers earned the favour of Akbar by presenting him with a copy of the famous Borghese Madonna. When Fr. Jerome Xavier of the third mission brought a copy of the Madonna del Populo, in 1602, there was something like a commotion at the Moghul court. When he visited the chapel of the fathers, Akbar paid obeisance in his characteristically comprehensive style: kneeling and prostrating himself and removing his turban successively.

In 1590 when there were no Jesuits at his court Akbar is said to have celebrated the feast of the Assumption with the picture of

Our Lady given him by the fathers. As with Akbar, so with the Emperor of Vijayanagar, Venkata II. Br. Frey painted for him a picture of Our Lady, and we are told that the king bowed before it and placed it in one of the rooms of his palace. Truly, "He that is mighty hath done great things to me....From henceforth all generations shall call me blessed." This humble Jewish maiden penetrated heathen courts and camps carried by the Jesuits and yet sustaining them. And when Fr. Potenza in 1749 got down a statue of Our Lady from Europe it attracted visitors for two months and at one time there were as many as fifteen elephants 'parked' in the compound.

Coming to our own Tamil country, the name of Fr. Beschi at once suggests itself. He saw his flock threatened by the heretics of Tranquebar and could think of no other remedy than fly for refuge to Our Lady. He instituted the feast of Our Lady of Refuge with the permission of his Bishop and then requested Fr. General to get a plenary indulgence from the Holy Father. This arrived in 1732 and for 200 years the feast has attracted pilgrims between the third and fourth Sundays after Easter. In honour of his beloved Mother of Elakurichi, now christened Tirukkavalur (the city of Protection), Beschi has composed one of his finest poems, the Tirukkavalur kalambagam.

In some of the opening lines he has put in inimitable verse the wonderful election of Mary as the Mother of God. "He who has no beginning and no end and created all this world was yet born from thee. He whom all the Universe cannot contain lay enclosed in thy womb. He whose shape the Angels do not comprehend received from thee the humble shape of man. He who sustains this world by His mercy drew His own sustenance from thee. He whose fingers play with the suns and the stars was carried by thee in thine arms to the adoration of angels. He whose biddings there are legions of angels to carry out remained under thine orders for thirty years."

The new Madura mission was dedicated to the Immaculate Heart of Mary in 1843. St. Ignatius himself while at Manresa used to pray before a picture of the Immaculate Conception so much so that later

MARY, QUEEN OF THE SOCIETY OF JESUS

they added his own image to the painting. St. Alphonsus Rodrigues had a revelation that one chief object of the Society's foundation was the defence of that Doctrine. He used to say the Little Office every day. He was commissioned by Our Lady to copy it out by hand and spread it everywhere. St. John Berchmans had made a vow to defend the doctrine and had signed the document with his own blood. On his death-bed he promised to promote by his prayers in Heaven the cause of the definition of the doctrine. He kept his word, for within a few months Pope Gregory XV forbade people to attack the doctrine in public or private, and instituted the 8th of December as the feast of the Immaculate Conception instead of the Sanctification of Mary. Thus two and a half centuries before the definition of Pius IX and before Our Lady announced to the puzzled Bernadette, Je suis l'Immaculée Conception, the Society had defended the greatest of Mary's prerogatives.

The Society has also promoted and encouraged all devotional practices calculated to do honour to Mary. St. Francis Xavier performed his miracles generally with the Rosary, and the constant turning of the beads had scarred the right thumb and index of the holy porter of Majorca. The devotion to the Pure Heart of Mary has been part of the Apostleship of Prayer equally with the devotion to the Sacred Heart of Jesus. The May Devotions were popularised and systematised by the fathers of the Society. St. Ignatius and St. Francis Borgia had a great devotion to Loretto, and in our own days the Jesuits have done a great deal for Lourdes.

The most monumental achievement of the Society in its devotion to Mary is the Marian Sodality. The mother of Sodalities, the Prima Primaria was started in 1563 by Fr. Leunis. In 1584 this was canonically erected by a papal Bull and the system of affiliating other sodalities to the Roman Sodality began. Sodalities can now be started anywhere with the permission of the Diocesan Ordinary and they can be affiliated to the Prima Primaria by the Fr. General of the Society. "The Sodality," say the Rules of 1910, "is a religious body which aims at fostering in its members an ardent

devotion, reverence and filial love towards the Blessed Virgin Mary."

The primary aim of the Sodality is therefore the personal sanctification of the members. To this end they are exhorted to be regular in prayer, cultivate the habit of mental prayer, recite the rosary, devote some time at least to spiritual reading, and go as often as possible to confession and holy communion. Making the Spiritual Exercises once a year is also recommended. It is necessary to remind ourselves of this at the present time when the danger is, not so much to overrate the contemplative life, but the other way about. Let us not forget that the kingdom of God is *within* us.

But the Sodality would not be a Jesuit institution if it inculcated mere cloistral virtue. On the contrary as early as 1587 the Rules recommended to the Sodalists "to visit prisons and hospitals, to teach the Christian doctrine and to perform other good works" alone or as a group under the advice of their Director. The rules of 1910 are even more explicit and ask the Sodalists "to exercise their zeal in spiritual and corporal works of mercy." The Sodalists must be "sincerely bent on sanctifying themselves each in his state of life, and zealous, as far as their condition in life permits, to save and sanctify their neighbour."

The history of the Sodality shows that it has abundantly realised both these purposes. In the 17th century alone there came out of its ranks 80 Cardinals of whom 7 became Popes. Then there are the numerous Saints. As regards the external activities, the Gentlemen's Sodality of Caen, in France, is the best known of several others. There, Gentlemen formed a fund to lend without interest to poor working men, merchants and others and aid them in this way to maintain themselves in business. They visited the poor in batches of three, "an ecclesiastic, a married man and a young man." They gave bread, linen, beds. They consoled the poor, exhorted them to be patient and to frequent the sacraments and instructed their children. They caused the poor but industrious boys to learn trades suitable to their inclinations and talents, and helped them by paying for their work. They

loaned linen to the sick poor, got up a retreat yearly for 25 poor girls or women chosen in the course of their visits, procured linen for the prisoners and sent them food and medicine. That is Catholic Action in 1720.

The Sodality is not yet a spent force. Far from it. In Austria till recently it had a splendid organisation and published four journals. Of the Spanish Sodalities that of Barcelona was a model. In America Fr. Lord breathed life into the dry bones of the old Sodalities and to-day the Sodalists are in the vanguard of the American Church. Their clean film compaign gave a lead to the whole world. The conferences of St. Vincent de Paul came out of the Marian Sodality. Speaking in 1930, Pope Pius XI said, "when I appealed to all to support the work of Catholic Action, I thought especially of the Marian Sodalities which I know in particular. The sight of you recalls to my memory the apostolate which the Marian Sodality has already for several centuries exercised in the good cause. They have always co-operated on all occasions according to the example of their exalted Mother, Protectress and Queen."

The Indian Sodalities are not behind others in this respect and here St. Joseph's college has played a very big part. On the first generation of Indian Catholic graduates like L. D. Swamikannu Pillai Fr. Héraudeau left an indelible mark. He started the Catholic Former Pupils' Association to enable his Sodalists to make their annual Retreat and at the same time to help them to diffuse the idea of the Sodality wherever they went. To Fr. Lacombe, born at Le Puy under the very shadow of Notre Dame de France, devotion to Our Lady's interests was the very breath of his life. The unction and the fire of his conferences to the Sodalists will remain with them as long as memory lasts. Anticipating the directions of Pius X on the teaching of the catechism, Fr. Lacombe sent out his Sodalists, students as well as gentlemen, as voluntary catechists, sometimes to fairly distant centres. By his League of Charity and Our Lady's Service he kept up the spirit of his young men. The Sodality journal, the *Morning Star*, started and edited by him had at one time 3,000 subscribers and it is still going strong in Bombay. The Press

Section of his Sodality led in the fulness of time to the Catholic Truth Society of India as we have it. The same zeal for the glory of the Mother of God made Fr. Lacombe throw himself heart and soul into the work of organising the Marian Congress in 1921, the first and so far the only one held in India. Lastly the Sodality of Fr. Lacombe proved the seed-bed of numerous vocations and has produced a few bishops too.

Thus the men of the new Madura Mission have not lagged behind their forbears in its service to Our Lady. And no wonder, for many of them hailed from the "*Regnum Mariae.*" They found, too, a faithful soil. The sons of men who had worshipped God Himself as a mother turned, when their hearts had been touched by Grace, to the Mother of God and dedicated scores of *their* sons and daughters to perpetual virginity. "I took root in an honourable people...And like a plane-tree by the water in the streets was I exalted." In no Catholic country are there so many living men and women called Lourdes. The Tamils have delighted to dedicate their churches to every aspect and name of Mary: Our Lady of Bon Voyage, of Snows, of Dolours, of Health, of Pompeii, of La Salette, of the Righteous Sceptre, as Perianayagi (the Great Lady). Her shrines are still the most popular pilgrimages. All our churches are to Hindus churches of the mother and many of them come to her shrines praying for progeny. Thus have Jesuits and Tamils co-operated to the glorification of the Mother of God.

It is appropriate that at the end of 400 years we should turn to Mary with gratitude and thank her as for the gift of Jesus 1,900 years ago so for the gift of the Society of Jesus 400 years ago—the one to save, the other to serve us. Let us thank the Jesuits also for their gift to many of us—for having brought to this land of kāli and māriayi this Mother of mercy, the Mother of Divine Grace—for having given to so many of us born out of the faith, Mary along with Jesus—for having fortified the faith of all of us through Mary. Let us join in spirit with the Jesuits who gave us Mary and who work in every land under the guidance of the Morning Star, and pray that she may lead us to brighter and happier times than these days of war and woe. Holy Mary, Mother of God, pray for us, sinners, now and at the hour of our death.

The

Saints of the Society of Jesus

By their fruits you shall know them (Matt. VII—16.)

by H. PINTO, S.J.

NO body of men has been so maligned and persecuted as the Society of Jesus. The Founder himself was constantly dragged to Ecclesiastical and University Courts on suspicion of heresy and the spreading of false doctrines. From every trial however, he came out triumphant. As with the Founder so with the Society he founded, in the four hundred years of its life no year has passed without its tale of persecution. The hatred it has roused in the hearts of men has not only led to its expulsion from several countries over and over again, but culminated once in its suppression. From all these painful trials, even from its suppression the Society has risen again with renewed vigour and strength and marches along now after four hundred years with undiminished enthusiasm for the greater glory of God and the salvation of souls. To all her enemies, to all those who calumniate her or are shaken by these calumnies she points out her achievements and challenges to be tested by the only test her Divine Master and King set forth: "By their fruits you shall know them."

That the Society has borne great fruit of salvation and sanctification of souls it is impossible to deny. The history of the Church for the last four centuries bears abundant testimony to her magnificent achievements everywhere and in every sphere of Catholic activity. Great as these achievements are, what brings greater joy and satisfaction to its members to-day when they look back on the long life of four hundred years of their Mother the Society, is the splendid galaxy of their Saints and Blessed that grace the altars of the Church. It is true that as in the case of the universal Church so also in the Society there can be no proportion between the small number of the canonized and the beatified and the vast number of those who surely are enjoying the Beatific

Vision. Yet to have twenty-four canonized saints and one hundred and forty-two beatified is a glory that out-shines every other achievement of the Society; they are surely the brightest jewels in her crown. They are above all a triumphant vindication of the holiness of the Institute of the Society. From Paul III, who solemnly approved the Institute of the Society in 1540, to Pius XII, who did the same in 1940, several Roman Pontiffs have issued Briefs and Bulls reiterating the approbation and praising the Spiritual Exercises, the Constitutions and all the works of the Society; but canonization is a far more solemn and precious thing, as it involves infallibility. In canonizing a saint the infallible successor of St. Peter declares in the full exercise of his authority as the supreme guide in matters of faith and morals, that the Servant of God raised to the altars having practised Christian virtue to a heroic degree, is a safe model for all Christians to follow in the way of salvation. In canonizing therefore so many of his sons the Church has as it were canonized over and over again the spiritual teaching of St. Ignatias and his Society. Greater approval and higher praise than this it is not possible to merit in this life. Far be it from us to claim that the members of the Society have never strayed from the high ideal in the course of her long history. It is a human institution and as such will always be subject to defect and error. But the fact that those who have been faithful to its spirit could reach such heights of sanctity and heroism is proof positive that the Institute itself is above reproach. For every saint of the Society, whether a martyr or a confessor, drew his inspiration from the Spiritual Exercises and directed his life according to the Constitutions of Ignatius. To these sources next to the grace of God all of them owe their triumph; they are therefore, the living trophies that St. Ignatius presents to-day before the throne of his Eternal King and Lord.

What sort of school is this that has turned out so many heroes and produced so many saints? What are the Spiritual Exercises of St. Ignatius that have such power? They are only some methods of praying, examining oneself and finding out the will of God in one's regard, based entirely on the saint's own personal experience. Dry and sketchy in their appearance they contain hints and suggestions which, if

faithfully followed, cannot but result in heroism. Their object is, like that of all Christian spirituality, to make us grow in the love of God. St. Ignatius, however, places this love of God in deeds rather than in words and feelings, in doing something for God in return for what He does for us. This is the key-note as it were of his spirituality—to live and work and die for the greater glory of God and the salvation of souls. But to work for God, to be a true instrument in the hands of God one must first of all be detached from all creatures and from self-seeking. Hence the importance of indifference and self-denial in Jesuit training. This indifference and abnegation, however, are not an end in themselves, to gain the satisfaction of mastering oneself, but to become like Jesus Christ, God's own Instrument of Redemption and our King. This is the central point of all the Exercises, for everything hinges on an intense devotion to Christ, a total surrender to Him. If we are to be instruments for the greater glory of God we must model ourselves on Christ who was, is our " Way, Truth and Life." It is this that gives point and unity to the whole structure of Jesuit life. The ambition of the man of the Exercises is not to do this or that particular thing for God's glory, but to be the follower of Christ crucified, to be humble with Christ humble, to face reproaches and contempt as Christ faced them. Prayer, penance and labour, everything we do is directed to one definite aim, to be like Christ for love of Him. Success in prayer is not measured by the consolation that it gives, but by the desire it produces in us to imitate Christ covered with opprobrium. A spirituality such as this must lead to action, but even action is a means, for provided we act in the spirit of Christ it is a triumph, whatever the external and apparent results be. According to St. Ignatius we glorify God and we save souls in proportion to our divesting ourselves of our self-will, self-love, self-interest and in the measure of our "putting on Christ." This was the secret of St. Paul, this is the lesson of the Exercises. That is why summing up the doctrine of the Exercises and the Constitutions of the Society, which are only an application of the Exercises to life, Ribadeneira draws up this ideal of Jesuit life. "The way of our life demands that we should be men crucified to the world and to whom the world itself is crucified : new men who having put off their attachments have put on Christ, who dead to themselves live only for justice, who, as St. Paul says, in

labours, in watching, in fastings, in chastity, in knowledge, in long-suffering, in sweetness and in the Holy Ghost, in charity unfeigned, in the word of truth, show themselves the ministers of God, and by the armour of justice on the right hand and on the left, by honour and dishonour, by evil report and good report, by failure and by success, make great strides to their heavenly home and strive to draw others by all means in their power, seeking always the greatest glory of God."

How exactly these words describe the life of a St. Francis Xavier, a St. Peter Canisius, a St. Peter Claver, to take only a few of the heroic sons of St. Ignatius! St. Francis Xavier was one of the first conquests of the Spiritual Exercises. In his life we see the full effect of the spirituality of St. Ignatius, for he had absorbed to the full the ideal proposed by the Father of his soul and carried it out with all the power of his being. What a detachment and abnegation is implied in that heroic act of obedience of his when at a word from his Superior he set out to India taking with him only his Breviary. Although he was armed with all the powers of the Legate of the Pope to the East, he considered himself and acted as the servant of all. He died within ten years of his arrival in the East, but within that period he put in work sufficient to fill the life-time of several men. "Winged with pity," says a Protestant writer, "armed by faith and fired by love, he had travelled seas and explored lands that were only known to Europe by vague report. He had braved dangers and endured privations which might well be thought superhuman, and literally compassed sea and land to win a single human soul to Christianity." In his little room in the University of Paris, when he was going through the Spiritual Exercises under the immediate direction of Ignatius, he had been caught up by the love of Christ, his Eternal King and Lord, and he had vowed with all the intensity of his being to go with Him, to be content with the food and the drink He had and the clothes He wore in His life, to labour with Him by day and to watch with Him by night, so as to be with Him in His victory after being by His side in battle. His divine King took him at his word and Xavier did not waver; like the true knight he was faithful to the last gasp. There as he lay dying in the lonely island of Sancian facing China on the 3rd day of December, 1552, how his heart

must have burnt with the love of Jesus, who had deigned to choose him as His companion and helped him to suffer and toil so much for Him. How thankful he must have felt to St. Ignatius and his Exercises that led him to such a triumph, for was it not he and his teaching that enabled him to "gain his soul" and in a true sense, "gain also the world," to conquer it for Christ?

St. Francis Xavier is only the pioneer and hundreds of his brethren have followed in his footsetps. The vocation to the Society is essentially apostolic and the Spiritual Exercises mould the true apostle. The picture of Christ drawn in the prelude of the grand meditation on the "Kingdom of Christ," is Jesus on the move—"to see the synagogues, towns and villages through which Christ is going about preaching." "It is according to our vocation," St. Ignatius says in the Constitutions, "to travel to various places, and to live in any part of the world where there is hope of God's greater service and the help of souls." The labours of the Jesuits in North and South America, in the wilds of Africa and throughout the length and breadth of India and China have made applicable to them, in the literal sense, the words of the Psalmist: "Their sound has gone forth into all the earth: and their words unto the ends of the world" (Ps. XVIII-6). What hardships and what privations these travels and labours have involved it is difficult to imagine, and the number of those who have shed their blood for Christ is known to God alone. As many as twelve of these martyrs have been canonized so far, and one hundred and thirty-seven are beatified. The accounts of their martyrdom recall to our minds the heroism of the Christians in the early persecutions of the Church. Like the Prophets of old, as is said in the Epistle to the Hebrews, some were racked, not accepting deliverance, that they might find a better resurrection; others had trial of mockeries and stripes, moreover also of bands and prisons; they were stoned, they were cut asunder, they were tempted, they were put to death by the sword...wandering in deserts, in mountains and in dens and in the caves of the earth. The martyrs of Japan especially underwent torments which cannot bear description, for in the torture of the water, as it was called, human ingenuity surely reached its limit in the matter of sheer barbarity. Critics are not wanting who have

declared and still declare that the Spiritual Exercises of St. Ignatius, and Jesuit spirituality in general, are not sufficiently elevated nor capable of leading souls to the highest prayer, but the fact that so many who assimilated this Ignatian spirit and followed lovingly in its minutest detail the high ideal placed before them by their holy Founder, could give such signal marks of their loyalty to Christ is a sufficient proof of the value of the work of St. Ignatius and his Order. " Greater love than this no man hath, that a man lay down his life for his friends."

Missionary labours in distant lands among pagans and infidels is only a part of the activities of the Jesuits. Their apostolic ministry in the lands of their birth is of no mean order. The labours of Blessed Peter Faber, St. Peter Canisius, Fr. Salmeron, Fr. Laynez, St. Francis Geronimo, St. Robert Bellarmine and a hundred others have left an indelible impress on the history of Catholic Europe. By their learning and their sanctity joined to their indefatigable zeal they have helped in preserving and restoring vast provinces to the Church when they were threatened or overwhelmed by the plague of heresy. The life of Peter Canisius, to take but one example, has the thrill of a romance. Brought to the feet of Jesus by the Spiritual Exercises given him by Peter Faber, Canisius consecrated his patient genius to the service of the Church. By his pen, by his tongue, by his interminable journeys up and down Germany, this second apostle of Germany fought the valiant fight. There was no Council or Diet in which his voice was not heard ; he was the Catholic champion in a hundred controversies with the Protestants. He founded colleges in every great city and revived the knowledge of the faith everywhere. His famous catechism brought the truths of the faith down to the capacity of all, even of the simplest intelligence, and enlightened thousands. And yet all those fifty long years of toil were full of persecution and calumny from within and without. But the bold soldier of Christ, intimately united to the Sacred Heart (for he practised this devotion long before it was revealed to St. Margaret Mary), passed undaunted through all the trials. His intimate diary and the exhortations he gave his brethren reveal to us a most lovable and tender saint, deeply conscious of his nothingness and burning with loyalty to the Church and the Society of Jesus. There was only one thing he dreaded—the dignit-

ies of the Church. These pursued him all his life and it required all his humble ingenuity and the co-operation of his superiors to escape them. In this as in so many other things he shows how fully he had assimilated the spirit of the Exercises. But the honours he fled from while on earth have pursued him to heaven. The Church has declared him a saint and a Doctor and Catholic Germany turns to him as her second apostle.

There is another form of apostolate which was very dear to St. Ignatius, and which has always been dear to the Society—the care of the sick, the poor and the outcaste. This ministry by its very nature is obscure and does not attract attention as do the foreign missions and the conversion of heretics. But the family record of the Society in various countries is full of accounts of the highest degree of charity and service of the poor. St. Ignatius and his first companions had made it a rule of their life to devote all their spare time left after preaching and hearing confessions, to the sick in hospitals and to the teaching of catechism to little children. Laynez, Salmeron and Canisius, after acting as Papal Theologians in the Council of Trent, would spend hours in assisting the sick in the hospitals. St. Francis Jerome is known for his apostolate of the galley-slaves, the prisoners and the soldiers. St. Francis Regis dedicated his life to win back to the faith and to Christian life the poor abandoned folk amidst the mountains of Vivarais and Velay. But the greatest name among these heroes is that of St. Peter Claver. This Spaniard, born in 1584, felt the call of devoting himself to the service of the negro slaves while he was still a student for priesthood. In affixing his signature to the formula of his vows Peter added the words: "Slave of the Negroes for ever." He lived up to this glorious title as faithfully as he lived up to the vows he pronounced that day. For forty-four years he laboured at Cartagena to relieve the sufferings of, and win over to the faith, thousands of these unhappy men. Before his death he had instructed and baptized more than 300,000 negroes. The arrival of every slave ship brought him to the harbour loaded with food and medicines, waiting for the slaves as anxiously and lovingly as a father waiting for his long lost son. As soon as the ship touched port he would board it and run to the hold which contained the stinking mass of humanity hud-

dled together in utter misery. We cannot say what was more astonishing, the heartlessness and greed of the slave owners who had reduced their fellowmen to such an unspeakable degradation, or the splendid charity of Peter Claver who saw and honoured and loved in those dregs of humanity the image of God, and lavished on them all the care and attention he would have bestowed on Christ Himself. He would feed the hungry, clothe the naked, nurse the sick and bury the dead ; and when their bodily needs were attended to, he would lead them gently, patiently to the feet of God. What patience, what abnegation, what self-conquest was implied in that work of supervising and catechizing these wretched people with hardly a spark of intelligence, embittered by brutal treatment and broken by incessant toil, it is impossible for us to imagine. But Peter Claver had long ago while making the meditation on the Kingdom of Christ resolved to distinguish himself in His service "agendo contra," by going against his sensuality, his carnal and worldly love, to imitate in every way his King and Lord, Jesus Christ. He was doing it now in very deed and he was faithful to His master to the very end. And when he was dying his negro attendant neglected him and treated him harshly, but the saint died without a complaint—to such heights of abnegation and humility and charity do the Spiritual Exercises of St. Ignatius lead the faithful soul.

But it is not only in the mission field and external labours that these heights have been scaled. The faithful following of the Exercises and the Constitutions of the Society have enabled the sons of St. Ignatius to reach very high sanctity in every stage of the Society's training, in every grade of the Society's life. St. Stanislaus was only a Novice when he died, St. Aloysius and St. John Berchmans were only Scholastics, and St. Alphonsus was a Lay Brother. They hardly ever left the houses in which they were engaged in studies or humble duties, but their faithfulness to the rule brought them close to Our Lord. Theirs was a heroism in little things and they proved by their lives the teaching of St. Ignatius that what matters is not great achievements and exploits, but imitating Christ Our Lord in doing God's will. This truth shines out most clearly in the life of the humble St. Alphonsus. The greater part of his religious life he spent as a porter of a College at Majorca. He ful-

filled this lowly office with such fidelity that he found it possible to reach high perfection. By adhering to the methods of St. Ignatius, he acquired a high degree of prayer and such a profound knowledge of spiritual things that he could lead others in the way of God. The heroic St. Peter Claver was encouraged to dedicate himself to his crucifying apostolate by the holy advice of this humble Lay Brother.

Such then are the saints of the Society of Jesus. Diverse as their ages are and various their ministry in the vineyard of the Lord, there is a family resemblance among them all. They were all trained in the same school of the Spiritual Exercises and guided by the same Constitutions in all their activities. The greater glory of God and the salvation of souls were the watchwords of them all and Jesus Christ their only model. With St. Paul they could all cry out: "Who shall separate us from the love of Christ? Shall tribulation or distress or famine? or nakedness? or danger? or persecution or the sword?......Nor height nor depth nor any other creature shall be able to separate us from the love of God which is in Christ Jesus, Our Lord." They have achieved great things for Christ and His Church, but it is not for these things that we love them so much to-day; God is not in need of our labours for "He is able of these stones to raise up children to Abraham" (Luke, III, 8). What God wants is our hearts, "Praebe, fili mi, cor tuum mihi," Son give me your heart (Prov. XXXIII, 26). They gave Him their hearts, the total surrender of their being, in abnegation and utter humility. This ministry or that, success or failure, work at home or in distant lands made no difference to them. They saw in obedience the voice of God and followed it whatever it might cost, wherever it might lead. Their heart's desire was expressed in the prayer their holy Founder had taught them: *Sume, Domine, et Suscipe*, "Take, O Lord, and receive all that I have...give me only Thy love and Thy grace."

Their holiness is the final answer the Society gives to all her enemies. They are the sons of St. Ignatius and the members of the Society of Jesus; their lives and their work is the proof of the holiness of the Institute to which they were proud to belong. Not that the Society in the course of four centuries has not failed in anything, nor that all its mem-

bers have been true to their ideal. It is a human institution, and, to use the words of the late Archbishop Goodier, "She readily acknowledges her own limitations, her weaknesses, her failures; nay her inability to do anything except in Him who gives her strength. Nevertheless she has tried, and the world is strewn with the bones of her sons, and watered with their blood, poured out for God and man with not a hope or desire of reward or recognition. She is content that history should speak for her; she trusts that she has not failed her well-beloved Founder."

The Training

by A. AYRAUD, S.J.

IT has often been observed, sometimes in praise, sometimes not, that the making of a Jesuit is a slow process. It is. It may take 14 or 16 or even 17 years, with the result that normally the Jesuit is no longer a very young man when he reaches Holy Orders and the final consummation of his Last Vows. It has certainly happened that young men, who would not have minded being Jesuits, were deterred by the prospect of being still students in Philosophy when their friends of the same age would already be priests and full-fledged workers elsewhere. There would be no point in attempting to justify a system which has fairly obvious reasons to support it and which, through four centuries, has pretty well satisfied the requirements of the Order ; but it may be pointed out that the Society of Jesus is not absolutely singular in wanting a long training, and that, of late years, the Church has on the whole emphasized the desirability of more complete and, therefore, more protracted studies for the Clergy, both secular and regular.

Another oft-repeated but far more questionable opinion about the training of Jesuits is that it is stereotyped, that the Society mistrusts unusual talents and budding genius and insists on turning out finished articles much too standardized to be quite interesting or lovable. The theory of the Jesuit "casting-mould" is still occasionally referred to by friends in a jesting mood, but its less friendly insinuations cannot be taken seriously except by such as have known but few Jesuits and those not at their best. That the members of one religious family should have, besides "espirit de corps", a distinctive way of conceiving ideals and of using methods and also a family likeness in their good points and their pet defects or mannerisms, is not surprising but expected. In this respect the Jesuits are just themselves and not more so than the members of any other religious order or congregation. The wonderfully varied gallery of portraits supplied by four centuries of history certainly shows that, far from objecting to genius, the Society welcomed every characteristic ability which could in any way be turned to good account in working for God's glory, and produced in large numbers men who were not

only remarkably efficient and versatile in spiritual and other work, but also quite as unconventional.

Whatever else may have been said about, or against, the Society of Jesus, however, it has not been usual to think that its methods generally lack precision or that its notion of how its young recruits should be trained in hazy and leaves results to chance. The essential features of the training Jesuits should get were laid down by the Founder with his well known masterly grasp of ends and means, and have been preserved unaltered. This question of training was not for all that the first pre-occupation of St. Ignatius and his companions. Though the convert of Pampeluna and Loyola had certainly received during his year's retreat at Manresa the lights and spiritual momentum which were to bring the Society of Jesus into existence, he does not appear to have had, when he came to Rome with his companions, in the spring of 1538, any clear idea of an association that would survive them and of recruits to train for the purpose.

It is well known that the only definite plan which had kept the companions together in Paris and then in and around Venice was to reach Palestine and spend themselves in saving souls, presumably in converting the Turks there. Rome was the alternative if Palestine proved impossible and to Rome they came. The Pope's favourable impression of those unusually capable men and the striking results of their endeavours to do good in town, necessarily led up to the question of making the useful undertaking a lasting work. Ignatius was undoubtedly the soul of that small group of generous priests, but he would not for all that dictate to them; he got them to pray and fast in order to obtain guidance from God and decide the best. When it was an accepted conclusion that, subject to the approbation of the Holy See, it would be well to establish a religious company, more questions came in for deliberation with much prayer and penance, one of them being what kind of men the Company should admit and how they should be prepared for their work.

A "Formula of the Institute" submitted to Pope Paul III and embodied by him, without even a verbal change, in the approbation of 27th September 1540, contains, besides the name of the new Company

(Ignatius had asked his companions if they thought they could be called Companions of Jesus and they found the name very happy indeed), a concise statement of the general aim and means, which would by and by be developed into Constitutions, and a concluding reference to the question of admission and training of new members in the following few but very expressive words: "...These points we have declared with a view that a short written statement may give satisfaction to those who ask what we are about and guide those who will come after us, if it be God's will that any wish to follow us in this way of life. Because we have experienced how many and serious are its difficulties we have thought fit to decide that no one will be admitted into this association except after long and very careful probations. When an applicant will be found to be humble and prudent in Christ and to excel in learning as well as in purity of Christian life, then only will he be incorporated in the Company of Christ's soldiers."

"Long and careful probations." To understand this and some other eventual departures from the then prevailing style of religious life, we must recall at least the main features of Ignatius' spiritual ascent since the day he chanced to read the life of Christ in the sick room at Loyola. Not in vain did he from that time on, with special insistence during his year's probation at Manresa, meditate on the astounding mystery of the Incarnation, of God made man to reclaim the world of men; not in vain did he shed bitter tears of shame and sorrow when recalling how little "he had done for Christ" through those sinful years when life meant to him the pursuit of worldly achievement and human glory. His pilgrimage to the Holy Land, inspired by the longing to be nearer to Christ, led to a compelling desire to draw souls to the love and service of Jesus Christ, using for the purpose his Manresa experiences, the Spiritual Exercises; and as he could not hope to have much influence without learning, he would learn, cost what it might, though he knew the cost would be serious, for he was past thirty and had to make a start from the rudiments of Latin. So much of his time did he give to those first efforts of his apostolate that his studies were in great danger of not leading to anything, when the Inquisition, looking askance at his spiritual instructions, though they were of unexceptionable orthodoxy, gave him trouble

enough to make him decide that he would seek elsewhere the liberty to speak of Christ to Christians. In Paris, where Ignatius next betook himself, the University proved a more favourable ground. Within a few years and at the cost of begging tours and other hardships a poor student could not be without, he had completed his University course and gathered round him a small group of the best, a Peter Fabre, a Francis Xavier, a Lainez and the rest, all of them deeply transformed by the graces received through the Spiritual Exercises, all fully qualified University men, all yearning to follow Jesus Christ as closely as possible in His poverty, in His disinterestedness and in His work for souls.

Work, then, the kind of work Jesus did and sent out His Apostles to do: Teach ye all nations..., such was the desire of the heart of those ardent men. True, their plans at the time did not take them beyond a spiritual crusade to Palestine, but without their knowing it God was preparing them for the whole Church, for the whole world.

The wider scope open to them became clear, as has been said, when they saw their first efforts in Rome blessed by God and highly approved by the Vicar of Christ. In deliberating about the form they should give to the new Company they soon perceived that the existing style of religious life would in several ways prove incompatible with the kind of work they meant to do. Ignatius had from the beginning and never lost the deepest reverence for the great monastic Orders, the glory of the Church. So high was his opinion of their merits that he could never visualize a Company of Jesus that would in any way compare with the noble families of a St. Bruno or a St. Dominic. He was not out to reform nor yet to do better than others; his Company of Jesus would be the "least" among religious families, but he saw something that he wanted very much to be done for Christ and, subject to the approbation of the Holy Father, he would see to it that the men of the Company should be freed from the obligation of chanting the Divine Office, of wearing a monastic habit and from some more traditional and very respectable practices which would hamper them in their work.

It also became clear that the Company could not long recruit itself by admitting only men with their studies behind them and already Priests

or about to be ordained. Young candidates would have to be selected and prepared for the Company, and because the work would require much virtue and learning, the probation would need to be long and careful. There would be need of two years' noviceship, to begin with, after which the approved novice would become a true religious by the taking of simple but perpetual religious vows, but would not by the very fact obtain full membership of the Company. For that he would have to be a student, a scholastic, for the required number of years and when, his studies over, he would be found to have come up to the expectations of the Company, he would be finally incorporated by the taking of the Last Vows.

Such was the Founder's ideal, such his notion of what preparation was desirable to accomplish what he so much desired to "do for Christ." It can now be seen how his plan is carried out in practice.

The Constitutions state with precision what qualifications must be looked for in a young man seeking admission to the noviciate. Besides piety, sufficient health and good, none but good, habits of life, the requisite most forcibly emphasized is that the would-be Jesuit should show capacity to understand things spiritual and literary, and be gifted with an alert and generous disposition. Not only the vicious, but also the goody-goody with no will to speak of, the self-centred young man unable to look beyond his precious self, the man of fastidious tastes and prone to turn anything and everything into an occasion for self-pity and grumbles, St. Ignatius would exclude all such; he wants young men who can be taught to go out of themselves and live for others, candidates who can be trained to love Christ and souls well and not to count the cost.

This should not suggest by any means that other religious Orders and Congregations can do without such qualifications. It has already been hinted however that though every religious person in any religious family needs to cultivate all the Christian virtues, each Order finds in its distinctive purpose, in the work or works for which it exists, reasons for cultivating some virtues more intensely. Obedience, it is no news to anyone, is to be the hallmark of the Society of Jesus; obedience that

will be prompt, entire, universal, nothing short of perfect submission to Jesus Christ in men acknowledged to be His representatives. Let it not be imagined that the novice would learn such obedience and persevere in it if he did not learn and practise much besides. In a thirty days' retreat, the first big test of his noviceship, he does according to his capacity what Peter Fabre, Francis Xavier and the other first companions did with marvellous results in Paris under the guidance of Ignatius.

The Novice too gets results. The Exercises make him know better, considerably better than he did before, what it means to be a creature, to have God, Creator and Father, to love and serve; what it means to have been a sinful creature with much to be deeply ashamed of, much to atone for, much to amend; what it means to be called by a loving Master, Jesus Christ, to a life of close companionship with Him, in His poverty, His toils, His carrying of the Cross, for the purpose of giving glory to the Father and of saving souls. When he emerges from those thirty days of, bracing solitude, of reflection and prayer, the Novice, who is fit for the life, knows that, unworthy though he be, Our Blessed Lord loves him and wants him for distinguished, that is, wholly self-sacrificing, service which will be a fitting and life-long return of love. Sobered by his improved knowledge of God and of himself, he is ready to practise obedience, that perfect obedience which would be a myth if it did not rest on genuine humility coupled with the will to live and toil, not for oneself, but for God and souls. The will to conquer, to conquer his passions first, so as to serve God and souls with Jesus, becoming obedient like Him, poor like Him, and like Him sincerely detached from human glory and every personal advantage which the world values, such is the answer the Novice has given to the oft-repeated question: What can I do for Christ? What ought I to do and suffer for Christ? Humility, thankfulness for the gracious call received from God and a magnanimous resolve to use God's grace in order to fill his life with humble devotion to the Vicar of Christ, readiness in self-sacrificing service and obedience...such is the fruit.

More tests will now be used to maintain the high resolve and ascertain the quality of the growing habits. Modern conditions have

made it very difficult to get the full advantage of such spiritually-invigorating exercises as caring for the poor in public hospitals and begging one's way on a long pilgrimage; but menial works are still available and the Novice gets the opportunities he needs to abase himself willingly, to receive humiliations with cheerful and healthy appetite, and to knock out with the earnestness of a professional fighter the undesirable likes and dislikes, fears and ambitions he had brought from the world. At the end of his two years' noviceship if he is pleased with the Society and the Society with his progress in the understanding and practice of the life, he is admitted to the first religious Vows and forthwith sent back to school.

The standard of schooling the Founder would have for his men was the University standard; more precisely the University course of studies he had known and valued in Paris. In those days Seminaries hardly existed and aspirants to Holy Orders had little chance of studying at all thoroughly unles they went to the Universities. The Universities were Catholic and valued orthodoxy. We know what illustrious representatives of the Clergy, secular and regular, filled the chairs of Philosophy, Divinity and Canon Law in Paris and elsewhere. St. Ignatius, fully alive to the importance of learning for servants of Holy Church, decided that the young members of the Company should have houses of study, colleges, opened for them near Universities and so secure the best schooling that could make them learned in the Humanities, Philosophy, and Theology in all its branches. Eventually not a few of them would become lecturers of no mean merit in those very colleges.

The scope of University work has considerably widened since the days when the first batch of Jesuit Scholastics went to Paris for their studies. With but few exceptions those ancient seats of learning are now far less concerned with the study of Philosophy and Theology and, it must be said, still less jealous of Catholic orthodoxy. As Diocesan and inter-Diocesan Seminaries have been created and developed for the purpose of ecclesiastical studies, so Jesuit Juniorates, Philosophates and Theologates have come into existence. Wherever Catholic Univer-

sities exist, as many as possible of the young Jesuits attend them, and where there are no such Universities, the Philosophates and Theologates have in most cases been raised to the status of Faculties of Philosophy and Theology respectively, empowered by the Holy See to make Licentiates and, whenever possible, Doctors. As all the Jesuit students have to aim at becoming Licentiates in both the subjects, the curriculum is well maintained at the level of University requirements.

In brief, then, when he leaves the noviciate the Jesuit Scholastic has three main periods of study to look forward to. The Juniorate will take two and more ordinarily three years for the revision and deeper study, not only of the Latin and Greek Classics, but also of modern languages and literatures, of the Sciences and of Pedagogy. Three years of Philosophy will follow and, in due course, four of Theology including Scripture, Canon Law and subsidiary subjects. One more year of Philosophy and of Theology may be added for those who being Licentiates can prepare the Doctorate.

Still more important than the curriculum is the spirit which is to give those long years of study religious significance and efficacy. The magnanimous disposition which the young man cultivated while a novice he must now extend to the labour of studying, knowing well that since he is to seek knowledge not for his satisfaction or greatness but for God's glory and the salvation of souls, he cannot afford to do less than his best; that study is now to him a strictly religious duty in discharging which he will be constantly inspired by the consciousness of giving God his best service and already helping in the conversion and salvation of souls by steady, docile and prayerful application to his work.

Docility is a necessity of his religious life. The time-table, the choice of subjects and books he will leave to the Professors, Prefect of studies and Superiors, but he will also take good care not to let his docility deteriorate to passivity. Painstaking and personal effort is the rule at every stage. While engaged in literary studies the Scholastic must exercise his memory and strenuously practise composition, and when the more abstruse questions of Philosophy and Theology claim

his attention, he is desired to go deep into what he is taught by the lecturers, to read much and reflect more, so as to get personal acquaintance with the real difficulties and do his best to solve them for himself, not neglecting to have his findings checked by the Professors.

Touching the care which Superiors and Professors must take of the young Jesuit engaged in studies, precise directions were given by St. Ignatius himself, who knew well how taxing such work can be, and more have been added by the Society, stressing the obligation so to ordain all things in the house of studies that the student may get the best results out of his exertions, never losing sight of the end: the greater glory of God. Let Superiors look after the health of their students, giving them generously the food, sleep and relaxation their age and work require. Let them also carefully note the general and special aptitudes revealed by each at the various stages of the curriculum so as to forecast as far as possible in what line specialization could be thought of with hopes of a maximum of usefulness. The Scholastic will help in this by candidly letting his Superiors know in what subjects he finds greater facility and anticipates more useful progress, even if it be in side-subjects for which he finds sufficient leisure, provided that in proposing his good ideas he effectively discards all attachment to them and leaves decisions entirely to those in authority.

What, it may be asked, becomes of the spiritual life of the young religious when the best of his attention is claimed by intense study for so many years? The answer has already been given when stating that study itself is viewed as a religious duty. The fervent desire, brought from the noviciate, to value God's service and nothing else prepares the student to make prayer, abiding high intention and the love of religious virtues pervade his scholastic labours, and, needless to add, the spiritual duties, though not lavishly multiplied or unduly prolonged, are so distributed through the day that no one of good will is left without the means not only to preserve but to increase his devotion. Monthly recollections, a devotional renewal of Vows, with suitable preparation, twice a year, and the annual eight days' retreat normally prove sufficient to deal promptly with any tendency to spiritual slackness which the strain of studies may sometimes induce.

Mention must be made of another period of the young Jesuit's training whch is almost always inserted between Philosophy and Theology. It is ordinarily of two or at most three years' duration, though the time was when it could be of five and six, and goes by the name of " magisterium " or, in obsolete English " regency ", reminding one of the days when a teacher was entrusted with the " regency " of a class. It is in fact a period of teaching work, usually in some High School class, and also of " prefecting " when there are Boarders to look after. The break in the long routine of studies and examinations is a welcome change, but it is meant to be much more than a diversion for the Scholastic. He has now to avail himself of new surroundings and new activities in order to strengthen his religious character, to enlarge his experience and also to go on learning since " teaching others teacheth yourself." Before he is sent to Theology he must have so used his opportunities as to show he has the right religious habits, a sound sense of duty, no extravagant opinion of his capabilities and, above all, that he is humble and prudent enough to value guidance and obey well.

When Theology is over the youug Jesuit, now no longer extremely young as has been remarked, has been a Priest a year or so and finds himself very nearly at the end of his training though not quite. Strange as the idea may appear (the best judges have not called it strange but a stroke of genius) the Priest, who has learned so much and ought to feel more than ready to launch into the public activities of his calling, must pause a while and be again a novice for one short year, 10 months. This last step is called the Third Probation but not quite consistently if we recall that all the stages of training have been "probations." Call it a third year of noviciate in preparation for the taking of the Last Vows.

In the full maturity of his manhood and well provided with knowledge and experience the Tertian will strive, through another thirty days' retreat and the rest of his ten months, by dint of meditation, prayer, penance and the exercise of lowly occupations, to focus once and for all the outlook of his religious life and bring home to himself what he has often understood before, but can realise even better now, viz:

that invaluable as learning and talents are for a religious Priest who has to live and work for the salvation of souls, they cannot but be fruitless and, oftener than not, positively harmful, unless they are used as instruments by one who aims at being first of all a man of God and values above all God's grace, the sanctification of the soul, the faithful practice of religious virtues, in short, intense devotion to Jesus Christ and Holy Church, unhampered by personal ambition or self-seeking of any kind. The third year of noviciate is meant to procure in some measure to every Jesuit priest the profound and decisive "conversion" and supernatural orientation which Ignatius obtained in his year's retreat at Manresa and his first companions under his own guidance in Paris.

And now the question may be asked: What is the outcome of so much elaborate and strenuous preparation? The history of four centuries gives the answer, an answer much too complex to be summed up in a few words. To say nothing of authorized and extremely weighty encomiums which are fairly well known, the *Catholic Herald*, referring recently to the Jesuit Centenary, expressed the following opinion of what the Jesuit training could and did, in some measure at least, accomplish:

> "...Every Jesuit was a man trained not only in the straightforward active spiritual conception of the Exercises, but also in every field of learning. He could meet the world on its own ground and bring it back to Christ along any road that offered. To Catholics themselves, often lax and badly instructed, he brought security and knowledge together with that kindliness and understanding that come from true breadth of mind and experience of fragile human nature. Firm as a rock below the surface, the Jesuit was gentle and sympathetic and tolerant in his approach. And fully understanding the value of his own training, he realised the tremendous importance of imparting Christian training to others...And the message of the Society was always the same: the greater glory of God and the salvation

> of the soul by the simplest and most direct means, oneness of behaviour and thought with the one true Church whose visible head was the Pope of Rome."

It only remains to say that even after "long and careful probations" the Jesuit is, like others, but a man, and a weak man exposed to losing sight of the high ideal he has been trained to love and apt to frustrate God's merciful plans and the valuable resources gathered through many years of toil, should he allow selfish and worldly illusions to dim his vision of the Leader he has pledged himself to follow closely. The Society of Jesus, however, may well thank God for the abiding light and invaluable source of supernatural vigour it finds in the Spiritual Exercises. Very many of her sons have been the true Companions of Jesus St. Ignatius wanted them to be and it is ever possible for Jesuits of all times to draw light and strength from the same spring, and make it the sole object of their striving to be, through many labours and tribulations, obedient and disinterested servants of Holy Church, faithful followers and friends with no other ambition but "to do and suffer for Christ."

Some Jesuit Authors

by L. LEGUEN, S.J.

"THE chief glory of a country," says Dr. Johnson, "arises from its authors." We cannot say that of Religious Orders. Their chief glory arises from the saints they have produced and the good they have effected conformably to the end for which they exist. The end of the Society of Jesus is to work for God's greater glory. Her chief glory, therefore, must lie in what she has achieved, not for her own greater glory, but for God's cause and interest in the march of human history.

If, however, with certain reservations, we admit with Plato that "books are immortal sons deifying their sires," we must grant that great authors are indeed a glory to the Orders that produce them. What title has the Society of Jesus to such a glory?

We will answer in the words of a bitterly hostile German Protestant encyclopedia[1]: "The Order has not lacked scholars. It can point to a long series of brilliant names among its members...... The service of Jesuit astronomers like Christopher Schlüssel (Clavius), the corrector of the calendar; Christopher Schreiner, the discoverer of the sun's spots; Francesco da Vico, the discoverer of a comet and observer of the transit of Venus; Angelo Secchi, the investigator of the sun and a meteorologist, are universally acknowledged. And no less credit is given to the services of the Order afforded by the optician Grimaldi, and that much praised all-round scholar and universal genius (doctor centum artium) bachelor of a hundred arts, Athanasius Kircher."

Or again in the words of Macaulay: "They (the Jesuits) published whole libraries—controversy, casuistry, history, treatises on optics, Alcaic odes, editions of the Fathers, madrigals, catechisms, and lampoons." (Hist. of Engl. II. C. 6). Notwithstanding its Macaulayan flourish, this is no exaggeration. In his "Bibliothèque des

[1] Realencyclopädie fur protestantische Theologie and Kirche. VIII 758.

écrivains de la Compagnie de Jésus," or ten-volumed catalogue of Jesuit writers, edited in the years 1885–1900, Fr. Charles Sommervogel, S.J., drew up a list of 120,000 Jesuit authors, not counting those who were then living. This is certainly an imposing array, the like of which hardly any other body in the world can point to.

Can we, in fairness, apply to every volume of this immense library that saying of the sententious Joubert: "When I open a book by a Jesuit, I find moderation, commonsense, and joy"? We will not deny that a great many of them must be long, dull, and platitudinous. These authors cannot be all of equal merit, nor can their subjects be all of equal interest. Hundreds of them, moreover, are only grammarians and lexicographers of wellnigh every dead and living language in the world. Many hundreds more are only writers of text-books or editors of ancient authors. The Society, besides, does not claim to have had in her ranks men of letters purely devoted to poetry and literature. Being a teaching and missionary Order she invites her members not to make of literature an end in itself, and expects them to devote their talents entirely to their humble teaching or missionary work, giving up with true abnegation the vain desire of literary glory. Her writers accordingly have invariably a pedagogical apostolic purpose in all they write. This has not prevented them from attaining true literary merit or their fame from spreading at times far beyond the college halls or pedagogic circles where it had sprung. Thus some of her prose writers are held as classics in their respective languages, as for instance Vieira in Portuguese, Ribadeneira in Spanish, Skarga in Polish, Bouhours in French. Of the last mentioned, Petit de Julleville, in his wellknown "History of the French Tongue and Literature," says: "Bouhours was incontestably the master of correct writing in his generation... People came from all parts of the literary world to consult him. St. Evremond and Bossuet were only too glad to be guided by him. The President Lamoignon submitted to him his official pronouncements, and Racine sent his poems with the request to 'mark the faults that may have been made in the language, of which you are one of the most excellent judges.' In the history of the French language Bouhours left no date—he made an epoch."

This reminds us of a passage in M. Bernoville's recent book on "The Jesuits." "I had the honour of meeting Father de Grandmaison who died recently. He was a giant in scientific knowledge, a master mind whose courteous advice carried immense weight. When I compare him, so little known, to the little men of the moment, weighed down with State and academic decorations, I cannot help smiling at the contrast. Having known the value of Father de Grandmaison's attainments, I used to feel annoyed that he was not more in the limelight. To-day I recognise that he could not be measured by any earthly standards. Men of mark in high stations bear the ineffaceable stamp of his influence. Through them his work will continue for a long time to come. The Society uses its outstanding men in order that they may do good to souls. The apostolic intention is what matters; so much so that a Jesuit, past master as a thinker and writer, may very well be used merely as a teacher." (p. 185).

Let us now give some brief sketches of a few of the Society's leading authors chosen at random.

ROBERT SOUTHWELL (1561—1595)

Robert Southwell was a man of sweet disposition who loved his country and his religion to the length of laying down his life for them. The love that inspired his heroic martyrdom inspired likewise his religious poetry. Hence the admitted religious intensity it breathes.

Born in Norfolk in 1561, he entered the Society in Rome in 1578, and after being made a priest in 1584, was for two years prefect of studies in the English College. His heart, however, was set on the English Mission. In 1586 he was therefore sent to England with Father Garnett, where he went by the name of Cotton. From the start he knew that martyrdom must inevitably be the result of the spiritual work he undertook. The savage laws then in force made it treason for any English-born Catholic priest to reside in the country forty days, under pain of death and disembowelment. He managed all the same to spend some six years in zealous and effective missionary work. But in 1592 he was betrayed and imprisoned first at Westminster and then in the Tower.

The notorious informer Topcliffe who effected his capture, wrote exultingly to the queen: "I never did take so weighty a man, if he be rightly used." The right use they made of him was to torture him agonizingly thirteen times. After three years of such imprisonment, not being able to make him betray any of those who had harboured him or received his ministrations, they brought him to trial and condemned him to be hanged and quartered, for no other crime than that of belonging to the Society of Jesus.

It is during the intervals between his tortures in prison that he wrote most of his poems. His object in writing them, he tells us, was to rescue poetry from the worldly and too often unworthy uses to which it was being almost solely devoted. "Most poets now busy themselves in expressing such passions as only serve for testimonies to how unworthy affections they have wedded their wills. And because the best course to let them see the error of their works is to weave a new web in their own loom, I have here laid a few coarse threads together." We have an appreciation of the web thus woven in The Cambridge History of English Literature: "From Southwell's own statements we know that his body never recovered from the tortures it had suffered, and, from his letters and journals, that such a death as he expected had long been his highest ambition. This certificate of sincerity, combined with a vivid imagination and an epigrammatic keenness of expression, imparts to his poems a brilliance only tempered by the sweetness of nature to which they, with everything we know of the poet, bear witness." (Volume IV. page. 129). Quoting some of Southwell's verses in his book on The English Novel, Walter Raleigh says: "Such verse baffles criticism, for it is more than verse: it is the treasured spirit of a man." (P. 68). Though not in the first rank, Robert Southwell has certainly his place secured among English Poets, for his "Burning Babe," of which Ben Jonson said that to have written it he would readily forfeit many of his own poems, is irrevocably one of the "nurslings of immortality."

GERARD MANLEY HOPKINS (1844—1889)

Father Southwell's modern compatriot, Gerard Hopkins, has a far greater and evident claim to the poet's laurel. In strange contrast to his

sensitive shunning of the limelight during his life, he has lately shot into fame with meteoric suddenness.

Born at Stratford in 1844, he joined the Catholic Church in 1866, while an undergraduate at Balliol College, Oxford, won a first-class Honours in Literature the following year, and entered the Jesuit noviciate two years later at the age of twenty-four. After his ordination in 1877, he worked successively in London, Oxford and Liverpool, taught rhetoric for two years at Stonyhurst, and in 1884 was appointed to the chair of Greek at Dublin University, where he died five years later at the early age of forty-five.

He has been described by those who knew and loved him, as a tender, selfdevoted, sympathetic character; a refined and cultured scholar, literary, musical, artistic, and above all, original. During his life-time he did not allow any poem of his to be printed. But in 1891 his fast friend Robert Bridges published a selection of them in Miles's Poets and Poetry of the Century, and in 1918 a practically complete edition, which was reissued with some additions in 1930. The characteristic feature of his poetry does not lie so much in what he has to tell us as in the undeniable originality of his style. If you are inclined to doubt this originality, just watch how he describes a "dare-gale skylark" with a "new-skeinèd score" and can

"hear him ascend
In crips of curl off wild winch whirl, and pour
And pelt music, till none's left to spill or spend!"

and ask yourself whether the passage does not outdo any description of the thing seen or heard in Wordsworth, Meredith, Swinburne, Tennyson, or even Shelley.

A musician and a draughtsman of no mean order, Father Hopkins carried over into his poetry the hand skilled in melody and design. Hence the characteristics of his diction are melody and design. He wants his reader to attend to "what I am in the habit of calling *inscape* in poetry." But what he wants much more imperatively is to be listened to. "Read me with the ears, as I always wish to be read," We have

here a clue to turn into expressive melody those inversions and elisions of his that seem at times to toss and gore so painfully the principles of English grammar.

If, in spite of that, you still find that some of his poems "present little beyond terrific expanses of barbed wire," do not think that the fact was never pointed out to the author. Here are a few sentences from letters to his friends, to show you with what spirit and humour he rose to the defence of his alleged oddity and obscurity. "It is dreadful to have to explain these things in cold blood." "This sonnet (I say it snorting!) aims at being intelligible." "If you and the Canon cannot understand me, who will? Yet, declaimed, the strange constructions would be dramatic and effective."

Read now his two most characteristic pieces "The Wreck of the Deutschland" and "The Windhover," and see if he leaves you as breathless as he describes himself when watching the flight of the windhover, "at the achieve of, the mastery of the thing."

FATHER THOMAS STEPHENS (ESTEVAO) 1549—1619

We will now mention two Jesuit poets who wrote in the vernaculars of our own South India. The first is Father Thomas Stephens who was generally known by the Portuguese rendering of his name Padre Estevao or Estevan. He was the son of an influential London merchant, joined the Society in Rome in 1575, sailed from Lisbon in 1579, and is the first Englishman known to have reached India via the Cape of Good Hope. After his arrival in India (October 1579) he wrote a series of letters to his father, of which, unhappily, only the first has been preserved, being included in Hakluyt's Voyages. It has been maintained that these letters induced many London merchants to embark on Indian speculations and subsequently led to the formation of the East India Company. Father Stephens stayed a short while at Goa, and then went to Salsette where he remained during practically the whole of his 40 years' stay in India. Not to mention his prose works in Konkani and Kanarim, his greatest title to fame is his Marathi-Konkani epic entitled

The Christian Purana. During the temporary Suppression of the Society and the persecutions of Tippu Sultan, all the copies of three printed editions of the work disappeared, and till 1907 there existed only rare Mss. copies prized as heirlooms by their happy owners. The work consists of 95 cantos and 11,018 quatrains, and is divided into two parts. The first part, in 36 cantos, tells the story of the Old Testament as prefiguring Christ the Messiah. The second part, in 59 cantos, deals with the New Testament. The whole poem thus centres round the person of Jesus Christ, and is intended both to instruct the Christians and enlighten those who are not of the Faith. It, accordingly, not only contains a masterly explanation of every point of Christian doctrine, but shows also a perfect acquaintance with the Hindu view and philosophy of life. The author's truly poetic genius and his perfect mastery of the language have enabled him to embody his message in genuine poetic expression, and secure a word music which those who are able to appreciate it declare to be of surpassing beauty. Here is a specimem English version of some of its stanzas.

"Since truths of faith to men conveyed
Must bear good fruit, I have essayed
To sing them with the fashioned aid
Of the Marathy speech.

"As Jasmine rarest is 'mong flowers,
As musk o'er scents in fragrance towers,
E'en so, ornate Marathy's powers
Beyond all tongues can reach."

* * * * *

"My soul, by Jesu's grace caressed,
To trace the sacred scripts was prest
Of Saints and Prophets and the blest
Evangelists' quartet."
"With choicest blossoms culled therein,
Has this my chaplet woven been;
While in the string that runs between,
Marathy threads are met." (*)

(*) Ferroli: *The Jesuits in Malabar*, p. 454.

FATHER JOSEPH CONSTANTIUS BESCHI (1680—1747)

The second great Jesuit author and poet of South India is Father Constantius Beschi. Primarily a humble missionary of whose tomb and burial place, like many others of the old Madura Mission, no trace or indication remains, he lives and will ever live as a benefactor of the Tamil Nad and a luminary of its glorious literature.

Born at Castiglione in Italy in 1680, he entered the Society at 18, and after completing his course of studies at Bologna, came out as a priest to India in 1710 at the age of thirty. Four years later he received from Rome the permission to make his profession, and two months after making it at Vadakenkulam, he was arrested at Cayetar and sentenced to death by the local Raja. Released through the intervention of some influential Indian friends of his, he penned a letter to the General of the Order in Rome to vent his grief and disappointment at having missed, owing to his unworthiness, this excellent opportunity of shedding his blood for Christ.

For the first six years of his stay in the Mission Father Beschi had no fixed field of labour, but was sent by his Superiors to any part of their vast territory as occasion demanded. From 1717 onward, however, he was stationed at Ellakurichi where he remained in charge of the Tanjore Christians for 23 years. After that he seems to have spent one or two years at Kunampatti, as many at Tuticorin, and the last year of his life at Ambalakat, in Cochin, where probably he died in 1747.

The tenor of his life as a missionary was like that of his fellow labourers, and of this we can form some idea from the account which Father Beschi himself sent to Rome in the Annual Letter of 1731. "Either for want of men or on account of the insecurity of the country, there cannot be two missionaries in the same place. Each missionary has the care of about five, eight, fifteen, and even twenty thousand neophytes. How can he enjoy any rest? There is scarcely a day in the year when he has not to hear confessions. Often, surrounded by a crowd of penitents, he can hardly give his broken body the necessary food and sleep. If perchance the missionaries visit one another, how

often it happens that the host has to come out of the confessional to greet his confrère, and after an exchange of civilities invites him to share his work. To console the afflicted, urge on the slothful, reconcile enemies, instruct the ignorant, warm the tepid, correct the negligent, and dress wounds several years old—such is the work which taxes most the zeal and patience of the missionary. Add to this the labour of travelling. In order to administer the last Sacraments to the dying, the missionary is nearly always on tour. There are sick-calls often from ten to twenty leagues distance, the paths most horrible and fatiguing. When he has paid the dying the last tribute of piety and charity in one place, he is summoned to another for the same ministry. And when he returns to the centre, his rest from the fatigues of his journey is but the fatigue of the confessional. Unless supported in a special manner by Divine Providence, he could certainly not long stand this strain......"

It is in the intervals of such and other missionary labours that Fr. Beschi found time to study Sanskrit, Telugu, and Tamil, read the Tamil classics, write three Tamil grammars and dictionaries, compose devotional and controversial books in Tamil prose, and write two epics in Tamil verse. His two grammars, one of the Low (or common) Tamil, the other of High (or Literary) Tamil, are still of valuable help to students and missionaries. His third grammar, the 'Tonnul Vilakkam' is in Tamil verses, accompanied by a copious explanatory commentary in prose. It was intended to complete the unfinished ancient classical grammar, the Nannul, of Pavanandi Munivar. The latter had written two sections in 462 verses; Beschi condensed the three remaining sections in 370 verses, and that with much advantage to clearness and order, I have heard a pundit say that he found in it explanations he had sought in vain elsewhere.

Of his dictionaries, one is Tamil-Latin, still in use among missionaries; one is Tamil-Latin-Portuguese; and the third is Tamil-Tamil, called the Sadur-Agaradi, being a fourfold dictionary of common words, of synonyms, of technical terms, and of rhymes. This last was the first Tamil-Tamil scientific dictionary ever written in the language, and had Beschi written nothing else, it alone would be a sufficient testimony to

his unsurpassed mastery of the Tamil language and literature. Rao Bahadur Vaiyapuri Pillai, B.A., B.L., the editor of the Tamil Lexicon (Madras University), says of this work: "Within a few years of its composition this dictionary became very famous. Its palm-leaf copies are to-day found in every house of Tamil poets throughout the land." Later Tamil lexicographers have sometimes edited this work with a few changes and additions and quietly palmed it off on the public as their own production.

Most of Beschi's prose works are only of particular interest, being either polemical or merely of ascetical interest to Catholics. His humourous skit, however, entitled "Paramartha Guruvin Kathai" (The Story of the Noodles), is of general interest. Beschi himself translated it into Latin, and translations of it now exist in most of the European languages and the chief idioms of South India. Its expressions and episodes, moreover, have passed into proverbs among the Tamil people. Of Beschi's other prose works, Dr. U. Pope has said: "Of Beschi's prose writings the very admirable 'Vethiyar Olukkam' is the best model I know for the student of Tamil prose."

But Beschi's still greater title to fame is as a Tamil poet. To popularize the devotion to St. Quiteria, the Little Flower of his day, he wrote a poem of 2,342 verses, "Kitheriammal Ammaney". His really great poetical work, however, is the '*Thembavani*' (Unfading Garland). This is a religious epic in honour of his patron Saint Joseph, the foster-father of Jesus Christ. The poem consists of 3,615 quatrains divided into 36 cantos. It is written in genuine Tamil poetic style, marrying great nobility of thought to immortal verse as it had seldom been done by Tamil poets before Beschi. It is too much to call the poem, as some have done, a Tamil *Divina Commedia*. But when we remember that epics are rare achievements in any language, that Tamil is for a foreigner likely the most difficult of all the Indian languages, and that full mastery of its high poetic dialect is a rare and difficult thing even for the native inhabitants, the classic perfection of Beschi's poem strikes us with awe and wonder. This is the sentiment Bishop Caldwell expressed in the Introduction to his "*Comparative Grammar of the Dravidian Languages*":

" His poems............are so excellent in the point of view of Hindu excellence,.........that I have no doubt he may fairly claim to be placed, by the vote of impartial native critics themselves, in the very first rank of the Tamil poets of the second class ; and when it is remembered that the first class comprises only three, or at the utmost four works—the *Kural*, the *Chintamani*, the *Ramayanam*, the *Naladyar*—it seems to me wonderful, the more I think of it, that a foreigner should have achieved so distinguished a position."

LOUIS BOURDALOUE (1632—1714)

We are obliged, for want of space, to select only one of the Society's long list of prose writers. Leaving aside, therefore, her historians, geographers, scientists and ascetical writers, we will pick out one of her sacred orators. The greatest of these, without question, is Louis Bourdaloue. One of the classics of French literature, he is also and will ever remain one of the glories of the Catholic pulpit.

Louis Bourdaloue was born at Bourges in France, entered the Society at the age of fifteen, and after his studies, taught for some years rhetoric, philosophy and moral theology. His talent as a preacher was incidentally revealed by his being sent to preach some sermons in the Provinces. Set aside for the pulpit, he came to Paris in 1669, when Bossuet's fame was already at its height. The two preachers became friends, and together gave to the French pulpit a glory which has not been surpassed ; perhaps not even equalled, ever since. Bourdaloue preached in Paris and at the court of Louis XIV, with never diminishing success, for thirty-four consecutive years.

Testimonies to his greatness could be multiplied without number. Boileau, the literary dictator of that great century, declared him "the greatest orator that the age could boast of." Lord Brougham says: "Bourdaloue displays a fertility of resources and an exuberance of topics......not equalled by any other orator sacred or profane." Nisard, in his history of French Literature says that Bourdaloue's success was 'the most brilliant and sustained that human speech has ever obtained.' Taine ranks him with Cicero, Livy, Bossuet, Burke and Fox. By far

the best appreciation, however, is that of the model critic Sainte-Beuve: "I know all that can be said and that is said about Bossuet. But let us not exaggerate. Bossuet was sublime in his 'Funeral Orations,' but he had not the same excellence in his sermons. He was uneven and unfinished. In that respect, even while Bossuet was still living, Bourdaloue was his master. That was the opinion of their contemporaries, and doubtless of Bossuet himself. Unlike Bossuet, Bourdaloue did not hold the thunders in his hand, nor did the lightnings flash around his pulpit, nor, like Massillon, did he pour out perfumes from his urn. But he was the orator, such as he alone could have been, who for thirty-four years in succession could preach and be useful. He did not spend himself all at once, did not gain lustre by a few achievements, nor startle by some of those splendid utterances which carry men away and evoke their plaudits; but he lasted; he built up with perfect surety......" (Causeries du Lundi, IX.)

What was the secret of Bourdaloue's success and what is it that makes him a classic? His sermons were a success for thirty-four years and have since stood the test of centuries, because, like all great authors, he had something to say and knew how to say it, and because, like all classics, what he had to say and the way he said it were not of merely contemporary or merely French interest, but capable of appealing to all men at all times. He secured this universal interest because, first of all, he was and is clear; he realized the meaning and value of his words. Hence Fenelon could say that his style "had perhaps arrived at the perfection of which our language is capable in that kind of eloquence." He secured universal interest, secondly, because he knew why and to whom he spoke; he realised the nature and needs of his audience, and spoke to and for them. The men and women actually listening to him with their individual preoccupations and cares, joys and sorrows, prejudices and passions, virtues and vices, were to him a concrete living fact. And he probed and analysed and charted their spiritual maladies with their symptoms, their growth, their effects, with such vivid reality, such truth, such mastery, that his pictures not only were mirrors to those who actually listened to him or were of his time and country, but are still so to us who read him to-day. He has that knowledge of the human

heart expressed in fitting form, which is characteristic of all great classics ; he is true for all time.

Bourdaloue secured universal interest, again, because he knew what he had to say ; it was something really worth saying; something of eternal import, of personal import, of immediately practical import. He showed that he knew the message he brought, that he lived the Faith he preached. He knew the Scriptures, he knew the Fathers of the Church, he knew his theology, and he knew the bearing of his subject on all of these. He had a firm and knowing grasp of his theme as a whole and in its parts and was imbued with its truth. His words conveyed the conviction that he viewed the truth he preached as a whole, that he was inflamed by the contemplation of that whole, and that the words and sentences and arguments he used were but contributary elements to the terrible whole which he saw and which he meant that his hearers should see. Hence that communicative and irresistible earnestness which made the Marshal de Gramont distractedly exclaim once in full church as he listened to him: "Morbleu, il a raison. Gosh! he is right!"

Bourdaloue secured universal interest, finally, because he realized his function. "Of all the eminences which a mortal may reach on earth," said the poet Lamartine, "the highest to a man of talent is incontestably the sacred pulpit." The Catholic preacher, indeed, is God's ambassador, and wields a power greater than that of kings; for from his pulpit-throne he governs the consciences of men, the consciences of kings. Strong in the consciousness of that function, Bourdaloue spoke fearlessly and boldly. When Louis XIV was giving to the world a spectacle that was altogether unbefitting a Catholic King, he did not hesitate, as Madame de Sevigné expressed it, to "hammer like a deaf man" against his disgraceful and scandalous conduct.

Owing to his great qualities as a Catholic preacher and the fact that he preached at the court of Louis XIV, Bourdaloue has been called "the King of preachers and the preacher of Kings." His own humble boast must have been that he was the preacher of the King of Kings.

Here, then, are "some Jesuit authors." A well-known writer of epigrams has said: "There are three difficulties in authorship—to write anything worth publishing, to find honest men to publish it, and to find sensible men to read it." The above account will have shown, I hope, that the Jesuits *have* written things worth publishing. On the whole, they have also found honest men to publish them. Perhaps what they most need now is to find sensible men to read them.

Jesuit Theologians and Philosophers

by E. GATHIER, S.J.

THE general intellectual attitude of the Jesuits has been thus expressed by Cardinal Newman:

"By common consent, the palm of religious prudence, in the Aristotelian sense of that comprehensive word, belongs to the School of religion of which St. Ignatius is the Founder. Sublimer conceptions or more profound speculations may have been created or elaborated elsewhere; but, whether we consider the illustrious body in its own constitution, or in its rules for instruction and direction, we see that it is its very genius to prefer this most excellent prudence to every other gift, and to think little both of poetry and of science, unless they happen to be useful. It is true that in the long catalogue of its members, there are to be found the names of the most consummate theologians, and of scholars the most elegant and accomplished; but we are speaking here, not of individuals but of the body itself. It is plain that the body is not over jealous about its theological traditions, or it certainly would not suffer Suarez to controvert with Molina, Viva with Vasquez, Passaglia with Petavius, and Faure with Suarez, de Lugo with Valentia.

In this intellectual freedom its members justly glory; in as much as they have set their affections, not on the opinions of the schools, but on the souls of men; and it is the same charitable motive which makes them give up the poetry of life, the poetry of ceremonies, of the cowl, the cloister and the choir, content with the most prosaic architecture, if it be but convenient, and the most prosaic neighbourhood, if it be but populous."

Let us see how a brief survey of Jesuit theologians and Philosophers bears out Cardinal Newman's affirmation.

GENERAL CHARACTER OF JESUIT THEOLOGY AND PHILOSOPHY

Its guide and favourite author has, from the beginning of the Society, been St. Thomas Aquinas, a Dominican. The Jesuit Bellarmine was the first to introduce him at Louvain in his lectures; the first at Rome to bring this author to class as a text-book was also a Jesuit.

Through St. Thomas one reaches the main Aristotelian theories, corrected whenever the Stagyrite's vision failed to discover the truth. In Philosophy we have God, the Creator, distinct from the world: man, composed of body and soul, the latter immortal and free; and a real knowledge of the world.

A fixed text-book may be expected to produce a flood of commentaries. But that need not stifle originality. We know how Sankara and Ramanuja have poured out the wealth of their thought on the dry bones of the sutras. The wealth of the original text of St. Thomas opens up a thousand vistas to the attentive commentator. Progress will consist not in throwing brand new theories on the market, but in deepening the shaft to bring out pure gold in greater abundance.

But when new problems arise, when the promptings of genius open up new fields of thought, the disciple of St. Thomas will find himself fully equipped for interpreting eternal truths to new generations.

In the voluminous folios written by the Jesuits of the sixteenth and seventeenth centuries, the scholastic form of the middle ages is kept. An assertion is made, each term is explained, adversaries have their say, and a syllogistic conclusion winds up the discussion.

But though the form of the Middle Ages is kept, the content is enriched by all the wealth that erudite science has been pouring out in subsequent centuries. A reader of the Moderns will miss the pathos which lends charm to so many productions, but a little acquaintance with the work of the Jesuit scholastics will soon reveal the austere beauty of their treatises.

This article will deal chiefly with Ethics. We shall first examine St. Peter Canisius and St. Robert Bellarmine whose wisdom and doctrine the Church has officially approved by proclaiming them her Doctors.

ST. PETER CANISIUS AND THE COUNTER REFORMATION IN GERMANY

THE STRUGGLE AGAINST CAPITALISM

A sturdy Dutchman was Peter Canisius, native of Nymegen (1521), always on the high road to Rome or in Germany, establishing colleges, preaching to and teaching the people. Yet in the midst of a thousand and odd occupations he finds time for intellectual work, for re-editing ancient Catholic authors; and for polemics with the historical Protestant school of Magdeburg. His letters and acts fill 18 volumes and cover 7,550 pages.

But his fame has come down the ages for one of his apparently humbler works, a Catechism published in 1555 and translated into no less than 15 languages before 1597. "Je sers" could have been the motto on the title page of this catechism. The Church of Christ has indeed known many enemies, but none worse than that of ignorance of her message. Ignorance generates prejudice, false ideas and accusations with their attendant brood. That is why Canisius rightly thought that the best refutation of error was the simple exposition of truth. It is not bulk that makes defence; the smooth little stone of the brook can bring down a Goliath. If the work undertaken by Canisius, the reconquering of Germany to the unity of Christendom, has been only partially successful we to-day have special reason to regret it.

To the modern man one of Canisius' ideas may look strange. He had been throughout life a friend of the poor; on their behalf he fought a relentless war against usurers.

He stigmatised with this opprobrious term whosoever lent money at interest, unless the security was not safe, or the lending involved a loss of profit. His arguments were that, not only was such a practice condemned by canon law and the natural law, but that by itself money was

sterile; labour and not capital was the source of wealth; it is unjust to make profit out of another man's necessity.

Another Jesuit, Laynez, had also taken this stern view: natural and divine law (with no exception) forbid a man to get profit out of money lent. Cardinal de Lugo, S.J., writing about the "Just Price" refused to allow that the necessity of the buyer was a reason for making extra profit. Bread must not be sold at a higher price to the hungry.

These certainly represented the spirit of the Sermon of the Mount. They did not place an adulterated ideal before the eyes of man. Some may find it too much of an ideal, an ideal that did not consider changing circumstances. But with the ruin and suffering brought about by a heartless capitalism one regrets that at least the spirit of charity and justice that animated these Jesuits did not achieve more.

CARDINAL BELLARMINE AND CIVIL AUTHORITY

Born at Montepulciano in Italy (1542) Bellarmine was to become now preacher and now professor, Cardinal and Archbishop, always a scholar. In Scripture, in History, in Asceticism and Theology he has made his mark. His *Controversies*, which put him in the limelight, are in advance of the spirit of his age, for careful search of sources, for gentleness in dealing with adversaries. Some of his colleagues even complained that the quotations from heretics were so prolix that the reading of Bellarmine's books dispensed one from any direct reading of their works. Bellarmine had in his day the honour of being singled out by many of his opponents in Cambridge and elsewhere, as the best representative of the Catholic Church.

James II, king and theologian, was not the least of his opponents. His Majesty had stated that rulers were appointed directly to their thrones by God alone, so that to yearn for a republic was a sin. The consequence was that all laws and constitutional forms were mere concessions of his Majesty. The only duty of a Christian was, then, purely passive obedience, unless he preferred to endure punishment. To-day, speaking in the same strain, leaders of nations would affirm that the

State is God on earth, infallible, having the right to demand the sacrifice of life and even of the soul of any of its slaves.

Bellarmine stood firm against such an opinion. For him, as for every Christian, immortal souls enjoy rights which cannot be sacrificed for any earthly potentate; the ideal ruler seeks not his own advantage but the good of his subjects. He quotes with approval the words of St. Augustine: "If there is any real service, as between ruler and ruled, it is the ruler and not the subject who is the servant." Love of his subjects, their peace and prosperity should be the primary duty of a prince. Hospitals, churches and schools should be the monuments that perpetuate his memory.

As to the origin of power, God alone was its source. This power resided first in the multitude and was not assigned by God to any particular man. In the abstract no right to command belongs to one man rather than to another.

However, a pretty large society cannot look after the common good by always appealing to the general consent of all its members. The multitude was constrained by the law of nature to choose one or several persons to take up power, to be, so to speak, the soul of the republic. This was done by an implicit or explicit agreement. In the historical order, the special form of Government,—royalty, consulates, magistrates,—is not determined by nature. It comes from the people, and for legitimate reasons a monarchy could be changed into a democracy.

The liberty of the soul and of the Church in spiritual matters found in Bellarmine a staunch defender against the pretensions of kings, to rule over the souls of men. At the same time he denied to the Pope direct power over the Princes of Christendom.* Only when the good of souls required it could the Pope indirectly interfere and check princes unfaithful to the laws of morality. Some favourites of the Pope found that Bellarmine did not do justice to the authority of their master. Confident in the justice of the ideas he championed, Bellarmine could stand their reproofs without losing his peace of soul.

* In matters temporal.

The idea of the absolute value of souls which put Bellarmine in conflict with men in power, found its expression also in a humbler sphere. On such a trivial matter as the reception of nuns of lower origin into a convent he wrote: "Our Lord did not exclude from His company either fishermen or artisans; and the Church has never excluded any person from Holy Orders or from the Episcopate on this score. St. Augustine says that 'it would be intolerable in the Church of God to prefer a nobleman to a plebeian, if the plebeian should happen to be the better, or the more learned of the two...' If the Blessed Virgin Mary were on earth and wanted to become a nun, she would never be able to get into your convent, being a carpenter's wife. Either keep the true Christian spirit or cease to receive novices." This conclusion proves the earnestness of Bellarmine, who did not advocate principles with no bearing on life.

FRANCIS SUAREZ—INTERNATIONAL LAW AND WAR

Suarez, a Spaniard (1548–1617), was just a professor all through his life. The 24 volumes he has left us are a proof of his devotion to study. They embrace nearly all the different parts of theology and philosophy. His Metaphysical Disputations have handed his name down to posterity. Aristotle is their basis, St. Thomas lends the principles of interpretation, Scot accounts for its subtlety, contemporaries put in their new problems. Suarez ignores nothing known in his day; he utilizes everything in a powerful and very personal synthesis.

Outside the Scholastic schools he is chiefly remembered as the founder of The Law of Nations. Before him, Francis Vittoria, O.P., had placed International Law on a sure basis. It was for Suarez to build up its full rational structure. He is the philosopher of International Law. The words of John Kosters, judge of the supreme court of Holland, bear testimony to the importance of Suarez in that field: "After the labours of Suarez the fruit of the international tree was ripe for plucking."

For Suarez the Law of Nations stands on a rational basis. "The human race", he says, "despite its divisions into various peoples and kingdoms, preserves a certain unity: a unity not only specific, but also moral and political; a unity based on the natural precept of mutual love

and mercy that applies to all, even to a stranger nation. Each state is, in a certain sense, and viewed in relation to the human race, a member of that universal society. No state stands so self-sufficient as not to require, at some time or other, assistance, association and intercourse, to aid its progress, to supply some moral need."

Explaining what he understands by Law, Suarez refuses to admit at all the divorce of legality from morality. In his own words: "Law is a universal rule, a common 'JUS' and stable precept, sufficiently promulgated. Only that which is a right and virtuous rule can be called law." "Customs also must be moral to create any obligation. When they are against the natural law they are no longer customs but corruption."

For an International Society law is not only useful but morally necessary. General principles do not bear with sufficient clearness on all cases. So customs, based on equity and justice, and in accordance with nature, have become laws. Being man's handicraft, these laws can be changed, but only for weighty moral reasons. This should not be taken to mean that the general principles like "contracts agreed to must be obeyed" are but optional. No; these principles, directly derived from the Law of Nature, have a universality and immutability which do not belong in the same degree to any positive law.

The concrete treatment of the war question will enable us to appreciate the method of Suarez: First, war is not an intrinsic evil. Yet he will not admit "the old error current among the Gentiles, who thought that the rights of nations were based on military strength, and that it was permissible to make war solely to acquire prestige and wealth. Such a belief from the standpoint of natural reason is most absurd."

A defensive war is just, when the innocent are attacked.

An offensive war may also be just, if its aim is to administer punishment according to the nature of the injury. Three conditions, however, are required to make a war just: a just cause; a lawful authority to declare that war; an honest method of waging war, at its beginning, in its prosecution and after victory.

A just cause cancels all war which would be only pretext for murder. Robbery, denial of common rights, injury to the reputation or honour of the State justify war, when the wrong is sufficiently grave to necessitate such a remedy. Suarez regrets that man had not established "another mode of vindication or entrusted that power to some third prince, a quasiarbitrator with coercive powers. Many wars could thus have been avoided." To wage war in favour of allies and friends is lawful when the latter explicitly or implicitly consent to it.

In his definition of a *lawful authority to declare war*, Suarez makes a definite contribution to the Philosophy of Right. In civil society nobody is allowed to take upon himself the right of avenging an injury. The judge is at hand to redress wrongs. No one may find fault with the law even if the death penalty is the ultimate sentence for certain crimes.

Among nations, as there is no supreme authority with coercive power to appeal to, a nation committing a wrong against another, has to be regarded as falling, by this very fact, under the jurisdiction of the injured state. The prince of the wronged state has, in his official capacity, the right to preserve life and order in his domain.

The *just method* consists in first asking for reparation ; if this is granted, war preparations must be stopped. The reparation must cover the wrong done ; the guilty state may be bound to keep peace ; and if no other means suffices, the injuring prince may even be subjugated.

During the war itself direct killing of the innocent, of women and children and of those unable to bear arms, constitutes a capital offence.

The counsel of the Gospel "give also the other cheek" applies to individuals and forbids hatred and vengeance. If war were intrinsically wrong, evil would triumph over right.

Wars of conquest are not justified for the sole reason that the opponent is not within the Christian fold. "There are many unbelievers," says Suarez, "more gifted than the faithful, and better adapted to political life. Only when a nation is a real danger on account of its mode

of living (cannibalism) can such a war be started, so long as it is carried through in a human way.'

L. MOLINA 1535—1600

International questions were not the main subject of Molina's work; yet he went to the root of many of them. He is known chiefly for his treatise vindicating human liberty.

St. Ignatius had laid down the rule: "We ought not usually to speak much of predestination; but if mention be made of it in any way, we must speak in such a way that people may not fall into error, as happens sometimes when they say: 'It is already fixed whether I am to be saved or lost; and there cannot be any other result whether I do good or evil,' and becoming slothful in consequence, they neglect works conducive to their salvation and to the spiritual profit of their souls." Molina carried this advice from the ascetical and practical plane to the speculative sphere.

An Irish monk, Pelagius, had in the 4th Century affirmed that man's free activity was sufficient for salvation. God's grace was a powerful but not absolutely necessary help.

Poles apart stood the "Servum Arbitrium" of Luther, according to whom "God performs in us evil as well as good: and as He saves us without merit on our part, so He damns us also without there being any fault on our part. Everything that we do is done not with freedom but by pure necessity."

Catholics had always steered their course between these two extremes. They all admit the necessity of grace, a gratuitous supernatural gift, given by God to man, without which supernatural salvation is impossible. They all admit, too, the freedom of man and his co-operation with grace. But how could the working of grace and the freedom of man, God's action and man's free nature, be combined?

In another historical context, with different meanings to freedom, grace and salvation, the followers of Ramanuja split on a similar

question: The Tengalai affirmed the irresistibility of the prasad, the 'grace' going at times to the length of affirming the mere passivity of the creature; The Vadagalai teaching was the necessity of co-operation of man.

Two schools held the field: one, starting from the supreme dominion of God, affirmed that a decree of God fixes eternally the act of a particular man. The elect have only to fulfill God's plan with the special, irresistible grace given them. The second, headed by Molina, thought they saw in the first affirmation a danger of ultimately denying man's freedom. If man must accomplish what God's impulsion leads him to, freedom seems a mere word, responsibility is reduced to zero, reward and punishment lose their real meaning.

According to Molina, God first decrees to every one grace sufficient for salvation. He foresees what will be the answer of man. God, so to say, first holds out his hand to help man to pass over the quagmire of sin and misery. Man is free to take hold of that helping hand, to utilise that strength offered him. If he does it freely, reward will follow; if he refuses freely, punishment must re-establish order. Now, God foresees eternally what will be the answer of man, and His decree of salvation and damnation is pronounced according to the use man will make of God's gift. The emphasis is certainly on the free activity of man.

Since truth is but one, the two Catholic schools confronted each other. Molina was roundly accused of falling back into the naturalism of Pelagius; and in the heat of controversy Molinists hurled the name 'Lutherans' at their adversaries.

Things did not, however, take a tragical turn. The supreme authority at Rome, after more than 10 years of battle in the Universities and at Rome itself, absolved both parties of the reproach of heresy, and left to God and to time the solution of the mystery which enshrouds two essential truths: God's dominion and man's freedom.

Of this controversy the rules of the Society keep a trace. The only doctrinal restriction officially placed on a Jesuit professor is that oblig-

ing him, not indeed to teach the doctrine of Molina as a whole, but to safeguard man's free co-operation with God's grace from any physical pre-determination. Of course no censure is passed on the opposite opinion: but this care of preserving man's freedom even in words, shows what spirit animates the Society of Jesus.

The Jesuit Missions

by J. KALATHIL, S.J.

PART I

"Of all the works of the Catholic Church the greatest and holiest is that of the Missions." Pius XI.

THE work of Redemption would have failed in its extensive efficacy if the Church had no missions. For the Catholic Church is essentially missionary in its nature, and just as unity, apostolicity, catholicity and sanctity lead one to recognize the true Church founded by Christ, the missionary character is a fifth note of the true Church.

St. Ignatius understood this. Though he himself could not realize his ardent desire of establishing a mission in Palestine, he sent out to the Far East one of the best men of his original small band, St. Francis Xavier. Xavier, the first Jesuit missionary sent by the founder of the Society of Jesus, is the great apostle of the Indies, and Patron of the missions. His indefatigable labours and missionary enterprises are too well known to need rehearsing here. See him die exposed to the chill breeze lying on the shores of the island of Sancian, clasping a crucifix in his hands, his face turned towards China, consumed more by the heat of evangelical ardour and zeal than of fever, with the only disappointment that he was not able to carry the light of Redemption to that vast region spreading before his dying gaze.

Fired with the zeal and example of Xavier, an army of his companions courageously marched towards India, to the Far East, China and Japan, to Persia, to South and North America, and the dark continent of Africa. Over 500 of them gave their lives for the faith, and made fruitful the fields of their labours by the shedding of their blood. Thanks to their undaunted courage and enterprising spirit, they penetrated into the imperial court of China, got across to the forbidding threshold of the

Great Akbar's palace; disguised in the saffron robe of Hindu Sannyasis, they dispelled suspicions from the hearts of the prejudiced Brahmin priests; or in the guise of traders and merchants, as scientists and mathematicians, they cleared the clouds of opposition, and rendered possible the work of their apostolate.

"They were giants, and they triumphed in their day, because neither the world nor the devil could resist the might that was in them. Possessing for the most part the rarest mental endowments, so that if they had aimed only at human honours they would have encountered scarcely a rival in their path, versed in all the learning of their age and conspicuous even in that great Society, which attracted to itself for more than a century the noblest minds of every country in Europe, they had acquired in addition to their natural gifts such a measure of divine grace and wisdom, such perfection of evangelical virtue, that the powers of darkness fled away from before their face, and the cross of Christ, wherever they lifted it up, broke in pieces the idols of the gentiles." These words of Abbé Dubois, speaking of the pioneers of the Jesuit mission of Madura, may be applied also to the first missionaries in other parts of the world.

St. Francis Xavier left Japan in 1551 leaving a few thousands baptised, or prepared for Baptism.[1] At the death of Fr. Valignani, the Jesuit Visitor to the East, towards the end of the 16th century, Japan could count one hundred and fifty Jesuits and six hundred catechists, 300 churches, one house of philosophical and theological studies, and two colleges. It was under the guidance and help of the great missionary that Matteo Ricci could plant the cross in the two capitals of China. It was he who conceived the idea of organising a solemn embassy from the various Christian kings of Japan which was received in Rome on 20th March 1585 by Gregory XIII amidst much pomp and the enthusiastic acclamations of the Roman multitude.

[1] It is possible to argue that, as far as immediate results are considered, St. Francis Xavier was not the success some of his early biographers imagined him to be. He did not, as they fancied, convert hundreds of thousands to the faith. But, apart from his direct contribution to conversion statistics—which is by no means negligible—his task seems to have been, if we read his meteoric career aright, to blaze a fresh trail and open up new continents for thousands of followers, fired by his example and burning with a spark of his own unquenchable zeal, and in this, his life mission, he succeeded admirably.

Passing over the great names of de Nobili, de Britto, and Beschi, names so familiar to us, with their revolutionary adaptive methods of evangelization, we come to Fr. Alexander de Rhodes, known by his contemporaries as the Francis Xavier of Cochin-China and Tonkin. He was gifted with the power not only of working miracles by himself, but also of making thaumaturges out of his catechumens. After numberless adventures, he returned to Rome and stayed there for full three years trying to influence the Pope to supplement the splendid Portuguese missionary efforts by appointing directly " a patriach, three archbishops and twelve bishops " in the Far East. The Pope accepted to appoint de Rhodes himself as bishop, but he refused the honour. Disappointed he wanted to return to Tonkin, but no Portuguese vessel would take him back. Finally he received orders to start for Persia, and though over sixty years old he journeyed to Persia, and began studying the language of the country. There, before he could complete his missionary plans for the evangelization of Georgia and Tartary, he was called away to his eternal reward.

Another great figure, after de Rhodes, is the apostle of China, the Italian mathematician, Matteo Ricci. Ricci's mastery of mathematics and of the Chinese language gave him access to Tchao-king ; his maps and globes and astronomical instruments won for him favour and admiration in the governor's palace : he could speak on religion even in the assemblies of mandarins , he got the privilege of being the first white man to travel through the interior of China. After sixteen years of patient waiting, in 1,600, he succeeded in penetrating into the imperial city of Pekin. There he converted the greatest mandarin of the court who later became a fervent apostle. " Ricci had spent only twenty-seven years in China, but when he died there were more than 300 churches in the different provinces," says Mr. Gutzlaff, a Protestant missionary in China. Thanks to the labours of Ricci, " the geographical labours performed in China by the Jesuits and other missionaries of the Roman Catholic faith," says Thornton, " will always command the gratitude and excite the wonder of all geographers. Portable chronometers, and aneroid barometers, sextants and theodolites, sympiesometers and micrometers, compasses and artificial horizons are, notwith-

standing all possible care, frequently found to fail, yet 150 years ago, a few wandering European priests traversed the enormous state of China proper, and laid down on their maps the positions of cities, the direction of rivers and the height of mountains with a correctness of detail and a general accuracy of outline that are absolutely marvellous. To this day all our maps are based on their observations."

Ricci was succeeded in China by Schall whose reputation as mathematician earned him the good graces of the emperor who employed him to reform the Chineese calendar. His influence, in consequence of this distinction, was unbounded in spreading the light of the Gospel.

Like the pioneers of Asia, the first missionaries to the two Americas carried the good tidings of Christ and established the Church there with remarkable success.

Two centuries had passed from the first Jesuit missionary enterprises of Francis Xavier; 47 Jesuits were carrying on the work of de Nobili and de Britto in Madura, counting over 90,000 Catholics cared for by them; de Rhodes mission in Persia, extended to Ispahan, counted 400,000 Catholics; Japan in spite of all the attempts to crush Christianity still possessed a Jesuit province with 57 members; China, the long-desired field of Xavier, had 77 Jesuits carrying on the Mission of Ricci successfully; South America had 445 Jesuits in Brazil, 584 in Paraguay, 572 in Mexico, 193 in new Granada, 242 in Chili, 526 in Peru and 209 in Ecuador; all keeping up and developing the works of a de Valdivia in Peru, of a Tom Fields and of Simon Maceta in Paraguay, of a Peter Claver, the slave of the negro slaves in Cartagena, of a Sanchez, the apostle and engineer who drained the valley of Mexico, of the astronomer Eusebio Kino, perhaps the greatest of the Jesuit missionaries of S. America, of a Ricci in China; over 3,000 members of the society of Jesus were working in the missions all over the world, when the great crash came in 1773 with the suppression of the Society.

PART II

On the occasion of the reading of the decree 'tuto procedi potest' for the beatification of Pignatelli, the 2nd Founder of the Society, Pius

XI, the sturdy Alpine climber, whose oratory was rarely emotional, speaking of the character and type of the missionary heroes who lived during the time of the Society's suppression, said: "such granite figures of heroic sanctity and missionary zeal of the type of Pignatelli were doing the God's work all over the world, such a Society was suppressed, (a long pause-tears falling from the Pontiff's eyes who in a faltering voice added) by the legitimate authority of the Church—oh! the inscrutable and incomprehensible mystery in the doings of God!"

The suppression of the Society brought with it the ruthless and cruel separation of 3,000 missionaries from their fields of labour which, as Campbell (the author of: *The Jesuits, 1534-1921*) remarks, was "one of the darkest and gloomiest features of the tragedy." Happily the disaster was not as great as was anticipated. In the words of Marshall, "after 60 years of silence and desolation, they (the Jesuit missionaries of the restored Society) came back and found a living multitude where they expected to count only the corpses of the dead. Some indeed had failed, and paganism or heresy had sung its song of triumph over the victims. Others had retained only the great truths of the Trinity and Incarnation while ignorance and its twin sister, superstition, had spread a veil over their eyes, but still the prodigious fact was revealed that in India alone there were more than one million natives who, after half a century of abandonment, still clung with constancy to the faith which had been preached to their fathers, and still bowed the head with loving awe when the names of their departed apostles were uttered among them." Dr. Wells Williams, a Protestant, speaking of the persecution of 1805 in China, says of the Catholics left by the Jesuit missionaries: "Many of them exhibited the greatest constancy in their profession, suffering persecution, torture, banishment and death rather than deny their faith, though every inducement of prevarication and mental reservation was held out to them by the magistrates, in order to avoid the necessity of proceeding to extreme measures." As Fr. Brou records in his work "Les Jésuites Missionares", with Paul Zi, one of the first converts of Fr. Ricci and at one time prime minister, could be counted over 800,000 Catholics in 1683, but a century later the persecution had cut them down to 30,000.

In America, in spite of the suppression, the work of the old Jesuits did not fail to leave its traces. Thus in Brazil where Nobrega and Anchieta once laboured over 800,000 souls represent the fruit of their toil. In Paraguay where the Jesuits had tamed and settled the nomadic tribes, and stabilized their economic and social conditions, by establishing the well known reductions, suffered much by the suppression of the Society—still on the testimony of a protestant historian, d'Orbigny, 65 years after the suppression, the Paraguayans were beyond all doubt more than any other American people the most gentle and the most submissive to the dictates of duty and authority.

To the Philippines the Jesuits returned only after 1859. In the space of 34 years the Fathers brought to faith 57,000 Filipinos and established them in reductions as in Paraguay.

In the United States of America and Canada things have progressed thanks to men like Marquette and the Canadian Martyrs, in the old Society, and de Smet in the New. The Jesuit success among the remnants of the Red Indians in the United States was expressed by the staunch Protestant Senator Vest during the discussion of the Indian Appropriation Bill before the United States Senate in 1900.

"I was raised a Protestant" he said, "I expect to die one. I was never in a Catholic church in my life, and I have not the slightest sympathy with many of its dogmas...... I said that I was a Protestant. I was reared in the Scotch Presbyterian Church; my father was an elder in it and my earliest impressions were that the Jesuits had horns and hoofs and tails, and that there was a faint tinge of sulphur in the circumambient air whenever one of them crossed your path. Some years ago, I was assigned by the Senate to examine the Indian schools in Wyoming and Montana. I visited every one of them. I wish to say now what I have said before in the Senate, and it is not the popular side of the question by any means, that I did not see in all my journey a single school that was doing any educational work worthy of the name educational work, unless it was under the control of the Jesuits. I did not see a single government school, especially day schools, where there was any work done at all. The Jesuits have elevated the Indian wherever they

have been allowed to do so without the interference of bigotry and fanaticism and the cowardice of politicians. They have made him a Christian, have made him a workman, able to support himself and those dependent on him. Go to the Flathead Reservation in Montana, and look at the work of the Jesuits and what do you find? Comfortable dwellings, herds of cattle and horses, self-respecting Indians. I am not afraid to say this because I speak from personal observation, and no man ever went among these Indians with more intense prejudice than I had when I left the city of Washington to perform that duty."

According to the statistics of 1940 for the Society of Jesus, 3,785 of its members are working for 3 million Catholics in 54 missions with 300,000 catechumens. In the Jesuit Missions, there are 15 universities with 9,000 students, 169 secondary schools with more than 50,000 pupils and 67 normal schools and schools for catechists with 2,300 students, 95 industrial schools with 41,500 pupils, 17,818 elementary schools with 400,000 children and 155 orphanages with 13,000 children, 40 seminaries with 3,000 clerical students. Let these figures speak for the work of the Jesuit Missions. Finally out of the 24 Jesuit saints, honoured by the Church, 13 belong to the Missions, and there is the likelihood of one more being added to these, if, as it is hoped, Blessed John de Britto is to be canonized before long—possibly in 1941. If the test of numbers is liable to mislead, and may, at times, be styled the fallacy of numbers, the test of sanctity can hardly be disposed of under the same plea. But the test will hold good only if the present generation remains worthy of its glorious predecessors.

ST. FRANCIS XAVIER, THE APOSTLE OF THE INDIES

Evangelical Work

by A. SAULIERE, S.J.

TO describe the efforts of the Society of Jesus, during the last four centuries, to enthrone Christ in Indian hearts, would require volumes, and we can only dispose of a few pages. We must therefore be satisfied with the barest outline, taking in only some of the most essential things.

The one thing that strikes us most at the beginning of that strange record is the generosity of St. Ignatius, who, having scarcely laid the foundations of his order, did not hesitate to part with the most distinguished of its members, and sent St. Francis Xavier to the East. This generosity, or shall we say this bias, for the Indian Missions, remained as a tradition in the Society of Jesus.

Xavier turned first to the Portuguese of Goa, whose morals did not reach the level of their faith, which, by all accounts, was magnificent. With burning zeal and pious industries he was fast transforming the great metropolis of the East, when he was told that far away in the extreme south, abandoned Indian neophytes were clamouring for spiritual bread, and that there was no one to break it to them. At once he passed the Goa Mission to other hands, and barely six months after landing on Indian soil we find him at Cape Comorin, trudging along the sandy coast towards Tuticorin.

His apostolate among the Paravas had begun. For nearly two years he remained on the Pearl Fishery Coast, displaying all the resources of his inventive mind to enter into close contact with his neophytes, and in spite of his ignorance of the language, and other almost insuperable difficulties, he found his way to their hearts, and became their "Santo Padre." He visited all their villages, sharing their daily life, and setting their hearts aglow with the love of Jesus Christ.

But as he was not to be the Apostle of the Paravas only, but of all India, nay of the East, he must not allow himself to be monopolized by them. Turning again to the North West, he visits the Rajah of Travan-

core, makes friends with him, and obtains a free hand to preach the gospel to the Mucuvars. The Mission was carried on with unusual vigour, and by the end of 1544, 10,000 of them were baptized.

Then from across Palk Strait the cry reached him: "Come and help us." Unable to go himself, Xavier sends them the best of his assistants, probably an Indian priest, an excellent one too, for a few weeks later priest and neophytes, 600 in number, laid down their lives for the faith of Jesus Christ.

While he is away from the Coast, the Portuguese who hold the sea, fall out with the Badagas who hold the land, and the Paravas get most of the blows. Young Fr. Anthony Criminale, whom Xavier has appointed superior of the Mission, goes from one village to another, encouraging and defending his flock. In June 1549 he holds a meeting on the sea shore to instruct them. A cry of terror, and the cavalry of the Badagas is upon them. Fr. Anthony succeeds in embarking the women and the children, but refuses to escape before the rest are in safety, and like the Good Shepherd gives his life for his flock, the first of a long line of Jesuit Missionaries who were witnesses to Christ unto death.

The blood of those martyrs was not shed in vain. New missionaries arrive, and Xavier strides along the coast of Southern Asia to find new fields for their activities. After India came Malacca, then the Mission of Japan so full of promise, then China so vast, so mysterious. But before he could reach it, while in the little island of Sancian, the indefatigable traveller was invited to a greater and more mysterious land where the King of Glory reigns among the Saints.

St. Francis Xavier was no more, but his soul from heaven, and his body from its glorious shrine at Goa, kept up the divine thirst for souls. Da mihi animas! Give me souls. They came in thousands at the call of his followers, from Travancore and the Pearl Fishery Coast, from Thana and Bassein, from Negapatam and St. Thome, from Pegu and Arakkan, from all the "bandels" of Bengal......the net was bursting. Meanwhile the successor of St. Ignatius in Rome watched with sympathetic interest his children's heroic struggle to bring India to Christ. Having no Xavier at hand, he sent them Fr. Valignani.

No better choice could have been made. Valignani combined a magnetic personality with an interior life of a high order. He toured the Missions, encouraging, organizing, infusing everywhere a new life. He visited the rulers of the land, impressed them with his princely bearing softened by a perfect tact and infinite kindliness, and made them throw open their countries to the light of the Gospel. The seminary of Vaipicotta and the Jesuit Missions among the Syrian Christians were due to his initiative. Valignani's mission as "Visitor" was such a great success that it became a custom to send out "Visitors" either from Rome, or from among the missionaries themselves, to go about, see things in detail, and report to the General. As a result of that fresh impetus given to Indian Missions, Fr. Rudolpho Aquaviva began his Mission at the court of Akbar, and Rubino at the court of Venkapati I of Vijayanagar. Delhi and Chandragiri saw those great men, but understood them not. Both went away to shed their blood for the Faith, Aquaviva at Salsette, and Rubino in Japan.

In Bengal, Fr. Manoel Fonseca, captured at the fall of Syriam (1612) by the Mogos of Arakkan, lived on for 38 years in slavery ministering to his fellow prisoners, and when after desperate efforts one of his brethren had reached him, heard his confession, dried his tears, and flung his prison door open, the dear old man had not the heart to leave his companions of misfortune, but insisted on being permitted to go on preaching Christ through his prison bars.

In spite of a few princely baptisms in the Mogor, Malabar and Ceylon, all hopes of the great of the earth bending their knees to the Cross and leading their countrymen into the fold were ultimately frustrated. The Fathers stayed on at Delhi, but it was mostly to minister to the flotsam and jetsam which the ebb and tide of misfortune washed into the slums of the great Muslim capital. Good old Venkapati I was edified by the austere life of Rubino and his companions, and delighted to look at their religious pictures, but these foreign sanyassis were not vegetarians, they wore black cassocks, they knew no Sanskrit; how could they teach religion? His prejudices were shared by his subjects, and little progress was made. Then the advisability of

a system of adaptation dawned on the mind of Rubino; he even applied for permission to give it a trial; but the Provincial, Laerzio, was then watching the experiment of de Nobili at Madura, and he had to be cautious if he did not want to bring a hornet's nest about his ears. We do not know what reply he gave to Rubino, but we know that the latter left India for Japan, "where he arrived just before the door was definitely closed to missionaries," to cull the palm of martyrdom.

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So far the Missionaries had presented Christianity to the Indians in a western garb, the only one they knew. Those who lived on the coast, in the European settlements, in close contact with them, in their political or economic dependence upon them, accepted it; but to the vast majority who lived their own national life under their independent rajahs, this new religion appeared as the badge of foreign domination, and a threat to their cherished national customs. They would have nothing to do with it. Fr. de Nobili pondered on this misunderstanding. He knew that the Apostles had not insisted on the Roman and Greek Catechumens accepting the national customs prevailing among the Jewish converts of Jerusalem as a condition for receiving baptism, nor had the clean shaven, short-cropped Roman missionaries of Gaul and Britain made the shaven lip and the cropped head a condition for the Franks and the Saxons entering the fold. Was not the Church great enough to take all the children of the earth into her embrace, whatever their race, their colour, and their customs? Why then should not Indian Christians be allowed to carry on with their national habits? Why should the Faith which Christ had set free from the trammels of Judaism, be handicapped with the customs and manners of Westerners?

Fr. de Nobili set about rehabilitating Christianity in the eyes of the Indians, and reasserting the Church's catholicity. It was a great struggle. But finally even the die-hards had to agree that hats and breeches, short crops and non-vegetarian diet, wine and boots, and a number of such like imports from the West, were no essential parts of the Christian Faith. To make this very clear took some time, and even now it is not clear to everybody. But as people realized that they could

become Christians without ceasing to be Indians, they began to listen to the new doctrine, and turbaned crowds, clad in their gay dhotis, thronged the Catholic churches.

De Nobili is known as the Apostle of the Brahmins, but he was above all the Apostle of the Indians. It was because he and his followers indianized themselves, and presented Christ to the Indians in an Indian garb, that their teaching was accepted, and that real Indian churches were founded and still exist in South India.

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The Mass movement towards Christianity began when Fr. De Nobili was reaching the end of his laborious career. He had sown in tears, and if it was not given to him to do the reaping, he at least lived long enough to see the harvest whitening the fields of the Tamil land. The faith spread rapidly in the southern districts of the Presidency, and in spite of wars, persecution and famine, by the close of the century the annual conversions of adults achieved by a dozen missionaries averaged 5,000 a year. Catechists from all castes played an important part in that apostolic work. In reading the "Annuae litterae" of the Madura Mission one is struck by the high esteem in which the Fathers held their Indian lay co-operators. Their death is not only recorded with signs of grief, but is always accompanied by an account of their life, character, labours, and a recital of their virtues as in the case of the missionaries. One feels they belong to God's Household.

While the missions on the coast, from Cape Comorin to Diu in the West, and to Pegu on the East, were more or less stationary and gradually shaped on parochial lines, the inland mission both in Madura and Mysore was always progressing. The only trouble was that the standard they followed was above the strength of normal men.

Out of the numerous candidates who offered themselves for those missions a strict choice used to be made, in which character and moral stamina had more weight than mere physical strength. Sound judgement, tact, learning, solid piety, and courage, were essential. Those missionaries were all picked, first-rate men. To the question whether

any of the Fathers working under him was fit to govern, the superior of the Madura Mission could answer without hesitation that all were. Nor do we wonder at such a reply, when those men were called Martinz, Proenza, de Bourzes, John de Britto, Borghese, Capelli, Laynez. Such men were of course rare, but lesser men would have succumbed to the task and the Society went on generously giving of her best to the Mission.

The Tamil and Canara peoples had seen the light of the Gospel, but the Andhras had scarcely caught a glimpse of it when their vast empire was tottering under the Muslim battering ram. Would they, now that it lay prostrate, give the Fathers the same welcome as in the days of Venkatapati? It was not given to the Madura missionaries to find out. When they had pushed their outposts to the banks of the Palar, they passed on the torch to the French Jesuits who had recently settled in Pondicherry. They began the Carnatic Mission where the Madura Mission ended.

The Carnatic missionaries worked on the same lines as those of Madura, and followed the same methods, but under changed conditions.

The Muslim Nabobs who had succeeded the Hindu Rajahs, were not always unkind to the Fathers, some of them were even staunch friends; but as in the days of the Rajahs, their influence was little felt beyond a certain radius around their capitals, and their officials did not always share their broadmindedness, though they generally overdid them in greed, unrestrained by any fear of God or man, or any sense of justice. The enemies of Christianity, seeing that now nothing was to be gained by denouncing the new faith to the tribunals of the land, denounced the supposed wealth of the missionary to the greed of the officials; the result was the same: the churches were plundered, and the missionary dragged to prison. This sort of trouble prevailed in Muslim days, but it had begun much earlier under Hindu Governments; so much so, that there was a strict rule, rigidly enforced, that never, and on no account, could Christians ransom a missionary by paying money. This of course was intended to save the neophytes from constant blackmail, but it was a severe trial to them, for their affection for the Fathers was boundless.

Another difficulty arose from the appearance of European soldiers. Though fighting either for His Britannic Majesty, "Defender of the Faith," or for His Most Christian Majesty, "Patron of the Missions," they exhibited a partiality for the toddy shop or even worse places, which was not edifying to the neophytes. The bad impression however was at times corrected, at least to some extent, when officers and men on some distant expedition in the country would turn out in a body to church, hear Mass and greet the Father, or when for instance the Trichinopoly "Swamy" was seen discussing politics and philosophy with the cultured English Captain, Caillaud.

Besides some of the so called adventurers who held appointments at the courts of the Muslim princes, were really good and pious men and great benefactors of the Missions. To mention only one: M. J. B. de St. Hilaire, physician to Abu-Bakr, Nabob of Vellore, was held in such high esteem by both the Portuguese and French Jesuits, that they applied to Fr. General to grant him letters of affiliation to the Society of Jesus.

The country was as unsettled as ever. We repeatedly hear of whole villages taking to the mountain jungles at the first sound of the Mahratta kettle drums, of parties of marauders scouring the country, robbing and slaughtering defenceless travellers. Fr. Taillandier who had ventured too far on the Golconda road with his instruments to make astronomical observations, was heard of no more. Other victims, more interesting because they did not suffer for the love of science, even science in the service of religion, but for the love of God, were Fathers Maximilien de Courbeville and Pierre Mauduyt, poisoned in hatred of the faith on the banks of the Cheyyar.

The Carnatic Mission had its head quarters at Pondicherry, where it catered exclusively to the spiritual needs of the Indians. The settlement soon included three parishes, with a considerable number of conversions every year, from all ranks of society.

No sooner had the Fathers settled in the town than they began their expeditions in the Telugu Country. Fr. Bouchet, a veteran of the

Madura Mission, founded the Mission of Tarcolam; Fr. Mauduyt, a man famed for his great strength of character and Christlike gentleness, was the first to cross the Eastern Ghats and carry the Gospel light into the Chittoor District. After suffering imprisonment and scourging at Vellore, he finally came to offer the supreme sacrifice at Caruveypundi, where a few years before he had begun his missionary labours. The gentle Father Sidoine de La Fontaine, who had flung aside a viscount's coronet to put on the robe of a Sanyassi, dotted the Telugu Mission with churches; Fr. Le Gac became the Apostle of the Reddis; Fr. Gargam pushed on to Gooty; and Fr. Martin to the Kistna; and when the French obtained Guntur from the Nizam, he led his Kammavarus from Gandikotta and the neighbouring places, into the Delta of the Kistna, where they founded the Church of Oleru. But later, when the country passed again into other hands, the colonists were subjected to so many vexations that they migrated with their priest, Fr. Manente, into the Company's territory in the Chingleput District, where their descendants are still found in Pannur, Killacherry, Vallarpuram, etc.

The Anglo-French wars and the endless conflicts for empire had been disastrous to the Missions; but the heaviest blow came from the suppression of the Society, first in the Portuguese dominions by Pombal in 1757, in France by Choiseul in 1762, and throughout the Church in 1773 by Clement XIV. This sacrifice of Jonas did not, as it was intended to, appease the storm, because instead of being the cause of it, as was alleged, the Jesuits had been working might and main to avert it.

The story of the South Indian Mission in the absence of the Jesuits makes sad reading. The trials those neophytes had to endure beggar description. Left withot priests to instruct and guide them, hounded out from their villages, their houses gutted, their crops destroyed, they showed a remarkable fidelity to their faith. There were lapses, no doubt; but when we compare them with those which about the same time occurred in other countries under similar trials, we confess to a feeling of admiration for their heroic steadfastness. They had never known Christ in the glory of Thabor, but always in the humiliations of Golgotha; they had never seen Him worshipped by Emperors and Kings,

carried aloft on the shoulders of the noblest of the land, greeted with salutes of a hundred guns ; they had never worshipped in the great temples of Christendom, along with millions who shared the same faith. Yet those humble villagers, though isolated, disowned by their own countrymen, with nothing but their catechism to oppose to the famous philosophers of their country, nothing but wretched huts to oppose to their gorgeous temples, nothing but dismal poverty to oppose to their wealth, in spite of scoffs and jeers, remained loyal to the faith which they had received from a few wandering foreigners who had nothing to give them in return but the cross. For nearly half a century they pressed that cross to their hearts, they tattooed the emblem on their brows, they wrote down on palm leaves the last instructions of their dying missionaries, and without yielding to despair, hoped for better days. Would not Christ Himself have said : " Verily, I never saw such faith in Israel ? "

In 1814 a Bull of Pius VII cancelled the Brief of Clement XIV, and the Jesuits reappeared in India, in Bombay and Mangalore, on the banks of the Ganges, of the Indus and the Cauvery, but not on the Palar, nor the Kistna, where the Fathers of the Paris Society of the Foreign Missions had bravely stepped into the breach, nor on the banks of the Jumma where the sons of St. Francis had inherited the old Mission of the Mogor.

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In spite of apparently more favourable circumstances, the time of mass conversions was now over. After repairing the ruins accumulated during their absence by the dearth of priests, the Jesuits set about the work of reorganization and reconstruction.

In Bengal the scattered remnants of the old missions were gathered together, reorganized, and in course of time formed the great Archdiocese of Calcutta, to which the labours of Fr. Lievens were soon to add the mission of Chota Nagpore, (a glorious exception to the general rule just mentioned about mass conversions). This young mission forms now the Diocese of Ranchi. Meanwhile the American Jesuits took over

the new diocese of Patna from the Capuchin Fathers who from the time of the suppression had replaced the Jesuits and bravely continued and expanded their work.

The Bombay Mission prepared the erection of the Archdiocese of Bombay, the diocese of Poona, and Karachi, while that of Mangalore formed the dioceses of Mangalore and Calicut.

The Madura Mission, though limited to the districts of Tinnevelly, Madura, and part of Trichinopoly, has given rise to the three dioceses of Tuticorin, Trichinopoly and Madura.

There are now no less than 632 Jesuit priests working in India, either in Missions or colleges, and the Christians under their pastoral care number more than six lakhs.

Looking back on the history of the past 400 years, the Jesuits of India feel they have every reason to thank God......